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1803 Sept. 29 1903

One Hundredth Anniversary

....OF....

THE

Dedication of Holy Cross Church

BOSTON

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INTERIOR FRANKLIN STREET CATHEDRAL

"The church measured eighty feet in length and sixty feet in width. It was of the Ionic order and fronted on Franklin Square. . . . The entire cost of the building was twenty thousand dollars.

It was dedicated by Most Rev. Bishop Carroll, September 29, 1803, *with great solemnity and called the Church of the Holy Cross.*"

From "Sketches of the Establishment of the Church in New England," by Rev. James Fitton.

1803 — September — 1903

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MEMORIAL VOLUME

OF THE

One Hundredth Anniversary Celebration

OF THE

Dedication of the Church of the Holy Cross

BOSTON

PUBLISHED BY
THE NEW ENGLAND CATHOLIC HISTORICAL SOCIETY
1904

In Grateful Memory

of

The Rt. Rev. Bishop, the Rev. Clergy and Faithful People

At the Dedication of Holy Cross Church in 1803

and to the Honor of

The Most Rev. Archbishop, the Rt. Rev. Bishops, the Rev. Clergy and Loyal People,

At the Centenary Festivities, Religious and Civic

September 27 and 29, 1903.

"Let us now praise men of renown
And our fathers in their generation.
The Lord hath wrought great glory
Through His Magnificence
From the beginning.

Such as have borne rule in their dominions, men of great power, and endued with wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people and by the strength of wisdom instructing the people in most holy words. Rich men in virtue, studying beautifulness, living at peace in their houses.

Let the people shew forth their wisdom,
And the Church declare their praise."

Ecclesiasticus XLIV:

INTRODUCTION.

THE great events in the historic progress of the "Kingdom of God" have ever been duly shown forth by anniversary festivals of prayer and speech and song, so that all generations may know of the deeds done by ancestors and of the blessings given by God.

The Prophet Moses, under Divine guidance, instituted anniversary days, King David created, under inspiration, the Songs of the Psalter, and King Solomon dedicated the great Temple of Jerusalem, all to keep alive and forever the great favors bestowed by God upon the chosen people of Israel, as exiles in Egypt, or wanderers at Mt. Sinai or conquering hosts in the Promised Land.

The Catholic Church, inspired by the Holy Spirit of God, has likewise written in letters of gold, upon the annals of the world, the miracles of Jerusalem, the triumphs in Greece, the conversion of imperial Rome, so that all men might know and see that the finger of God was truly guiding the eyes and hands and feet of the Apostles.

The Church in each Nation may likewise look back to its "first beginnings," to exalt its fathers in the faith, who planted the good seed, and to praise the men of renown for their worthy deeds of holiness and of valor. Thus did the whole Church of our beloved country celebrate, in 1889, the establishment of the first Episcopal See in the United States at the Mother Church of Baltimore, just one hundred years before.

Each daughter and descendant of that good Mother, will in turn look back to its own birth and infancy, to praise in fitting words the priests and people, who, under the grace of God, gave it being.

These Centenary celebrations are indeed met with here and there across the centuries, especially the Jubilee anniversaries, yet it was reserved for our own young and hopeful, grateful country, to take up with special zeal the "one hundredth" anniversary of every recorded noteworthy event from Bunker Hill to the end of time.

The spirit of the Church and the American spirit both reign, each supreme in its own sphere, in the hearts of Boston Catholics, hence, when the time was near at hand for the one hundredth anniversary of the dedication of the first Catholic Church built in Boston, in Massachusetts, and perhaps in New England, there was only one mind and one heart, to glorify God and exalt His Holy Church by celebrating in prayer and speech and song the most humble yet promising beginnings of a great and glorious monument, the Catholic Church of New England.

To whom must the honor of first proposing this Centenary festivity be given?

It is important, yet must remain one of those "historic mysteries" to be rewarded only in Heaven.

It was whispered around already in 1888, when the one hundredth anniversary of the "First Public Mass" in Boston was recalled, and among many other good results, stimulated no inconsiderable historic research into the ecclesiastical archives.

In 1902, while the Rev. Clergy were quietly offering the homage of reverence to the Most Rev. Archbishop, on his eightieth birthday anniversary, the Very Rev., now Rt. Rev. Mgr. Byrne, D.D., V.G., spoke the thought of many in suggesting that St. Michael's day, September 29, 1903, as the one hundredth anniversary of the dedication of "Holy Cross Church" on Franklin Street, Boston, should be made a bright festive occasion by the Catholics of the Archdiocese.

The Catholic Societies were eager to take up the idea, and the Catholic Union had decided upon a quiet social gathering, together with the erection of a bronze "Memorial Tablet" on the site of the old Holy Cross Church.

The New England Catholic Historical Society took the first formal action for a general Catholic celebration of so great an event. In June, 1903, at a regular meeting, upon the motion of the Hon. John F. Fitzgerald, it was voted to have a grand centennial celebration on September 29, 1903, and to ask the co-operation of all the Catholic Societies of the Archdiocese of Boston.

It was urged by some members that all "New England" Catholic Societies should be invited to share in Boston's glorious anniversary, but the brief interval of time and the well known fact that in 1908 would occur the one hundredth anniversary of the erection of Boston into an Episcopal See, with a celebration fitting that far more fruitful event, served to limit this festive occasion to the present Diocese, if not City of Boston.

A grand parade of all Catholic Societies was proposed as a fitting and public manifestation of growth, hence of glory to the Church. A banquet of 1000 most representative Catholics, ecclesiastics and laity, was also urged as very appropriate.

Many thought that a great public meeting, with a calm historic retrospect, with praise and thanksgiving in speech and poem and song, would be the most dignified manner of presenting the Church's growth and stature to the public.

The Catholic Societies, at a meeting of all the representatives, showed a fine spirit of unity and harmony to adopt any plan that might be proposed and approved by the Historical Society.

When the proposals had been fully discussed, and the wishes of His Grace, the Most Rev. Archbishop, had been obtained, it was decided, that together with the Solemn Mass of Thanksgiving at the Cathedral, already determined upon for the Sunday, September 27, the Historical Society should hold under its own auspices a great Catholic public meeting in Boston, on Tuesday evening, September 29, and should invite every other Catholic Society of the Archdiocese to send a delegation. The President of the Society was instructed to appoint all members of Committees, executive and special.

The available time was short, and all the members of committees gave their best efforts to organize and carry out the exercises in the most dignified manner, fitting the occasion and worthy of the Catholic Church of Boston. The spirit shown by the Society was soon shared by the Catholic people.

The Press, Catholic and secular, caught the true meaning of the anniversary, and gave long, appreciative notices of the original event and of the growth of the Church during one hundred years.

A program of exercises for all the Catholic Schools of the Archdiocese was prepared by the Rev. Supervisor and approved by His Grace the Most Rev. Archbishop.

When the Sunday for the Mass at the Cathedral approached, the whole people of Boston seemed to be interested in the Catholic Centenary. On that day the *Boston Herald* issued a special finely illustrated eight page supplement in honor of the occasion, while *The Sunday Globe*, *The Saturday Traveler*, *Post*, *Journal* and *Transcript* all gave memorable and lengthy notices. The Catholic Press, namely *The Pilot*, *The Republic* and *The Sacred Heart Review*, proved their worth and high mission by setting forth in a fine Catholic spirit the full spiritual and temporal meaning of the festival.

The Sunday celebration at the new and imposing Holy Cross Cathedral, was indeed solemn and noteworthy for the true faithful children of the first pioneers, for the stranger, aye, even for the Puritan and Pilgrim, who all could follow back in historic fancy to the ceremony of the dedication of the little and first "Holy Cross" Church, one hundred years before.

The public civic Centenary exercises in Symphony Hall on Tuesday evening, September 29, surpassed the highest hopes of the Committee, who were its sponsors, and were truly a narrative of steady triumph during one hundred years of growth and a memorable outpouring of Catholic love and loyalty to the Church that was thus exalted, as the Kingdom of God upon earth.

To preserve the "whole history of the event" in documentary evidence for the edification of all Catholics, for the instruction of all earnest seekers after truth and for the worthy emulation and surpassing efforts of future generations unto the "Duocentenary" of 2003, the present memorial volume of documents is edited under the direction of the Centenary Committee on Press and Publication, and is herewith offered by the New England Catholic Historical Society to the

Honor and Glory of God,
and
The Exaltation of the Catholic Church.

THE TESTIMONY OF THE PRESS.

THE significance of the anniversary commemorated in this volume, was at once perceived by the intelligent observers of the daily press, which fully and faith-

RT. REV. BISHOP CHEVERUS

fully chronicled the preliminary meetings of the Society as well as the different features of the celebration. Those of the papers which publish Sunday editions employed their larger opportunities in special articles, summarizing the notable events in the period reviewed and exhibiting the many-sided development of the

Church. By these retrospects and discussions interest was awakened in the approaching celebration, much historical knowledge was disseminated in a popular form, and the community was roused from a slumbering consciousness of the growth of the Church into a vivid realization of its triumphs and its secure position.

Foremost among the special issues of the papers was an eight-page supplement of *The Sunday Herald* of September 27, entirely devoted to the celebration and to subjects suggested by it. Instructive articles on the struggles of the pioneer Catholics, on the educational work of the Religious Orders, on Catholic Charitable Societies, and other topics, made this issue one of exceptional value from any point of view. On each page the text was illuminated with profuse illustrations.

The Sunday Globe of the same date maintained the characteristic policy of its management in giving recognition to Catholic affairs. Many pages were given to articles of interest on the local Catholic Colleges, on the permanent rectors of the Archdiocese, and various subjects equally pertinent and well-chosen. On the anniversary itself, the *Globe* asked and received messages of congratulation to the Catholics of Boston from Pope Pius X. through Mgr. Merry del Val from Cardinal Gibbons, Bishop Spalding of Peoria, Ill. Bishop Beaven, of Springfield, Mass., and Bishop Michaud, of Burlington, Vt. *The Sunday Post* and *Sunday Journal* also devoted much space to the event.

The Catholic weeklies naturally opened their columns most hospitably to the details of an affair which could not fail to be of paramount interest to their readers. The reports in *The Pilot* and *The Sacred Heart Review* were of a most complete and authoritative character; and *The Republic*, in its centennial number of October 3, presented an enlarged issue which compared favorably, in the quality of its illustrations and letter-press, with the best secular weeklies. Several of its articles, also, showed original research, particularly into the life of Bishop Cheverus, whose monument at Bordeaux, portraits, and personal mementoes, were photographed expressly for this paper.

Such a degree of courteous attention is a tribute upon which any body, civic or religious, might congratulate itself. It is a pleasure to add that the Society, as the active agent in the celebration, has shared in the friendly spirit primarily exhibited toward the Catholic body as a whole, and has secured permission to reproduce many of the illustrations which appeared in the daily and weekly papers. From the same sources most of the items in the present volume will be drawn, due credit being given in each instance and all citations being tested as thoroughly as possible in respect to accuracy and dignity of treatment. A brief account of the preliminary proceedings will be found in the extracts presented in this section.

On September 29 next, the Catholics of Boston will celebrate the hundredth anniversary of the dedication of the first Catholic Church built in New England.* It was the Church of the Holy Cross on Franklin Street, which was disposed of in 1860, and which was the precursor of the present Cathedral of the Holy Cross on Washington Street. However, as this event took place only some forty years

NOTE: *Chapels for the Indians had been built in the 17th and 18th centuries.

ago, the old church is still a vivid and pleasant memory to many Boston Catholics.

The first organization to take steps in the matter of an appropriate celebration is the New England Catholic Historical Society, which, at its recent annual meeting, decided to appoint a Committee of ten to take the matter in charge. . . . . The Committee will meet soon to formulate a plan of celebration. In all probability the Catholic Societies of Boston will co-operate.

BOSTON JOURNAL, June 14, 1903.

RT. REV. BISHOP CARROLL

A special meeting of the New England Catholic Historical Society was held in the vestry of St. Cecilia's Church yesterday afternoon, the President, the Very Rev. William Byrne, V. G., presiding. The gathering was a very distinguished one and represented those of the Catholic faith who are interested in matters for which the Society stands. BOSTON POST, July 10, 1903.

At a meeting of the New England Catholic Historical Society in St. Cecilia's Church last night, concerning a celebration of the Catholic centenary in Boston, it was determined to confine the program to a general meeting on the evening of

September 29 in Symphony Hall. The program of this meeting was nominally left to a Committee composed of Vicar-General Byrne, the Rev. Louis S. Walsh, Patrick M. Keating, Edmund Reardon, and the Rev. Richard Neagle. It was virtually decided, however, that there would be an opening organ recital, a chorus from some monumental composition, and a closing choral of the "Te Deum." Interspersed will be addresses by Catholics of local prominence, each probably taking one of the first three bishops of the diocese for his theme.

BOSTON HERALD, Aug. 28, 1903.

The centenary of the establishment of the first Catholic Church in Boston, will be celebrated on Tuesday, September 29, and will be a notable event in the religious life and history of the city.

The religious observances of the occasion will be held at the Cathedral of the Holy Cross, Washington Street..... The observance will likewise take the form of a free public meeting in Symphony Hall on the evening of the 29th, under the auspices of the New England Catholic Historical Society..... Mayor Collins will be invited.

BOSTON GLOBE, Sept. 6, 1903.

Celebration of the centenary of the Catholic Church in New England begins to-day at the Cathedral. A Solemn Pontifical Mass will be held at 10.15 o'clock. The services will recall only dimly the modest ceremonial, measured by modern standards, with which Frs. Matignon and Cheverus on September 29, 1803, opened the then new church on Franklin Street, the first Roman Catholic edifice built in this vicinity for the uses of the church.

On that day the two clergymen assisting in the celebration of the Mass constituted half the hierarchy of the district. Their nearest associate was at Newcastle, now Damariscotta, Me. It was only a mission station. There was another station near what is now Augusta, Me., while from one to half a dozen wandering missionaries might have been found in tracking the forests of New England. The ceremonies of 1803 were as solemn and grand as could be devised. A procession was formed at the home of Don Juan Stoughton, the Spanish consul, which marched to the new church and the Mass described in the journals of that day and in scanty literary memorials, must have been impressive indeed.

To-day, in the Cathedral of the Holy Cross, the lineal descendant of the old Church of the Holy Cross, afterward the Cathedral of the first Bishop, the celebrant will be the Archbishop of the diocese, assisted in the offices of the service by more priests than there were 100 years ago in all New England, and surrounded by a body of clergy that could not have been assembled in New England, in point of numbers, for nearly 50 years after the dedication of the first church.

BOSTON HERALD, Sept. 27, 1903.

To-day will be a notable one in the history of the Catholic Church in Boston. At the Cathedral of the Holy Cross will be commemorated the centenary of the dedication of the first Catholic Church in this city, although the actual date of the dedication was September 29, 1803.

The story of this church has been told in the *Sunday Globe.* The first edifice stood on Franklin Street. It later became the Cathedral of the Holy Cross and was used as such until 1860.

To-day is also the patronal feast of the Holy Cross. Rev. Nicholas R. Walsh, the rector of the Cathedral, has arranged a splendid program for the dual anniversary.

There will be a Solemn Pontifical Mass at 10.15, at which Archbishop Williams will officiate. Very Rev. William Byrne, D. D., V. G., will be the assistant priest, and Revs. Lawrence J. O'Toole, rector of St. Bernard's Church, West Newton, and Joshua P. Bodfish, rector of St. John's Church, Canton, deacons of honor. Rev. Henry A. Sullivan, rector of the church of the Annunciation, Danvers, will be the deacon of the Mass. All of the above were formerly rectors of the Cathedral. Rev. Nicholas J. Murphy, rector of St. Joseph's Church, Belmont, will be the sub-deacon; Rev. Thomas J. McCormack, Chancellor of the Archdiocese, master of ceremonies, and Rev. Dr. Michael J. Splaine, Assistant Chancellor, assistant master of ceremonies.

Bishop Bradley, of Manchester, N. H., will preach the sermon, and the Cathedral choir, assisted by other singers, 150 in all, will render the music for the occasion, under the direction of James T. Whelan, choir director and organist. The sanctuary choir, under the direction of Mlle. de la Motte, will also assist.

The musical program is as follows:

Processional; March Pontifical, Lemmens; Mass (St. Cecilia,) Gounod; Veni Creator, plain chant; recessional, chorus; "The Heavens are Telling," postlude, Haydn; march, ("Queen of Sheba,") Gounod. The quartet will consist of Miss E. A. McLaughlin, soprano; Miss Mabel Pratt, contralto; Mr. Samuel Tuckerman, tenor; and Dr. F. X. Mahoney, bass.

BOSTON GLOBE, Sept. 27, 1903.

Most Rev. Archbishop of Boston.

THE OBSERVANCE AT HOLY CROSS CATHEDRAL AND THE ARCHBISHOP'S BANQUET.

THE following account of the exercises at Holy Cross Cathedral, Sunday, September 27, and of the banquet which followed the ceremonies, is compiled from reports printed the following morning in the *Boston Herald* and *The Boston Globe*. The report in *The Herald* is followed as far as the paragraph beginning "His Holiness has granted" in Archbishop Williams' address. The rest is taken from the *Globe:*

The most imposing ceremonial in the impressive and edifying practices of the Roman Catholic Church, exemplified in the celebration of a Solemn Pontifical Mass, held in the Cathedral of the Holy Cross yesterday morning, opened the centennial observances commemorative of the 100th anniversary of the dedication of the first Catholic Church in Boston. Dignified in the august presence of representatives of the hierarchy of the Catholic Church in New England and notable in every aspect, ecclesiastical and secular alike, the occasion will rank among the great events in the religious history of the Boston archdiocese.

An assemblage of hundreds of churchmen within the sanctuary and a great concourse of people in the church attested the interest and devotion of both the clergy and the laity.

A magnificence of ritual, a wealth of floral decorations, and an abundance of artistic music—these were the elements which appealed to the great gathering and appealed to them in such a manner as to make the occasion impress itself upon all minds as a truly memorable one.

The edifice was not ready for the congregation until near 10 o'clock, as the regular parochial services of the day had to be held as usual. Much earlier, however, Washington Street, in the immediate neighborhood, showed marked signs of life.

Following the custom which he has probably practised every day of his priestly life of nearly 60 years, the very early morning found the Archbishop occupied with the devotional duties of his religious office. A little later he was taken up with his meditations preliminary to the celebration of the Holy Sacrifice of the Mass. Shortly before 10 o'clock, he was at his vesting table in the sacristy, ready for his appearance in the church, where the assembled thousands were awaiting an eager glimpse of him as the central figure of an imposing spectacle.

As the hands of the great clock in the sacristy pointed to 10.15, he arose from his chair near the vesting table. This was the signal for the head of the procession of priests and others to emerge from the sacristy into the church. Immediately the opening strains of the organ processional, the triumphal "Marche Pontificale," by Lemmens, was wafted from the choir loft above the people, and the joyous notes announced to the assembled multitude, both within the church and outside, that the ceremony had commenced.

The procession started from the sacristy in the following order:

CENSER BEARERS.
PROCESSIONAL CROSS-BEARER.
ACOLYTES.
SANCTUARY CHOIR.
PARTICIPATING PRIESTS.
DIGNITARIES.
SANCTUARY ASSISTANTS.
ARCHIEPISCOPAL CROSS-BEARER.
SUB-DEACON OF THE MASS.
DEACON.
ASSISTANT PRIEST.
DEACONS OF HONOR
HIS GRACE THE ARCHBISHOP.

The censer bearers were vested in cassocks and surplices, and swung before them glistening censers filled with fuming incense, which arose in clouds from the burning coals and soon permeated the whole interior of the church with its fragrance. This was wafted through the air steadily, and prepared the people pleasantly for the impressive sight which followed immediately, when the body of the procession came into view.

The processional cross-bearer was also attired in cassock and surplice, and carried a tall golden cross bearing a representation of the crucifixion.

The acolytes who accompanied the cross-bearer carried tall gilt candle-sticks surmounted with burning wax tapers. The acolytes set the pace for the rest of the procession, which moved slowly and gave the people a good opportunity to get a satisfactory view of all those in the line as each passed by either singly or in couples. The 80 or more members of the vested sanctuary choir walked next, and the members ranged from small boys to men in middle life. All walked in pairs with hands folded over their music books.

The contingent of visiting priests included many who were familiar figures to the congregation. As the more prominent dignitaries entered, each recognized as Bishop, Monsignor, or Vicar-General, attention was at once arrested by each, and he held it until he had passed on and given place for the presence of another to invite notice.

The altar boys who assisted in the sanctuary offices numbered about a score, and were divided among the various auxiliary positions. The vestments worn by the officiating priests were magnificent creations of rich satin cloth heavily embroidered.

The Archbishop was the last figure in the procession, and was robed in full pontificals, wearing the pallium, the golden mitre, and bearing the great crosier, significant of his high pastoral office.

Doubtless the large number of strangers present were surprised as strangers naturally are, at the erect figure, and the ruddy glowing bloom in the Archbishop's cheeks. His firm step, his steady gaze, his easy, dignified carriage—all were causes

of remark. He indeed presented a remarkable picture of health, vigor and bodily preservation for a man in his 82d year.

By the time the Archbishop reached the steps of the altar, all the other participants in the ceremony had arrived at the places assigned to them in the sanctuary.

The beautiful sanctuary, the handsome and lofty altar, the radiance from the burning tapers and the sanctuary lamps, the attire of the priests and the robes of the officiating clergymen—all these contributed to the picturesqueness of the scene, and when a little later, fresh incense was put into the censers and arose in a great spreading transparent cloud, only to be intercepted by an occasional ray of bright sunlight, which combined with the fumes to make a striking picture, the scene was at once one of magnificence and splendor.

The principal sanctuary decorations consisted of green plants of different varieties and a display of cut flowers. The green was employed to a very pleasing advantage by being banked about the side steps of the main altar, and lining the passages which recede from the chancel. The front of the sanctuary along the communion rail was also treated in excellent taste. The cut flowers were disposed about the tabernacle.

The Archbishop's throne was naturally the centre of much attention, on account of its occupant, and the design and canopy appealed well to the artistic eye. The canopy, which was of crimson velvet, lined with snowy white satin, reached from the floor of the sanctuary to a height of fully 10 feet. The bright material fell in gracefully flowing folds, and made a striking setting for the figure of the Archbishop.

In the celebration of the Solemn Pontifical Mass, the Archbishop was assisted by the Very Rev. Vicar-General Byrne, who acted as assistant priest. The deacons of honor were the Rev. Lawrence J. O'Toole, rector of St. Bernard's Church, Newton, and the Rev. Joshua P. Bodfish, rector of St. John's Church, Canton. The deacon of the Mass was the Rev. Henry A. Sullivan, rector of the Church of the Annunciation, Danvers. The above three priests, were formerly rectors of the Cathedral. The office of sub-deacon of the Mass was filled by the Rev. Nicholas J. Murphy of Belmont.

The Rev. Thomas J. MacCormack, Chancellor of the Boston Archdiocese, was master of ceremonies, and the Rev. M. J. Splaine of the Cathedral assisted.

Bishop John J. Brady, the Auxiliary Bishop of the Archdiocese, and the Rt. Rev. Bishop Denis M. Bradley of Manchester, N. H., occupied separate thrones and were each attended by priests as chaplains.

At the conclusion of the gospel in the Mass, the following sermon was delivered by Bishop Bradley.

"And this day shall be a memorial to you; and you shall keep it a feast to the Lord. And when thy son shall ask to-morrow, saying, what is this? Thou shalt answer him: With a strong hand did the Lord bring us forth." *Exodus XII and XIII.*

"Most Rev. Archbishop, Rt. Rev., Very Rev. and Rev. Fathers: My beloved brethren, it is unnecessary to say that we are assembled in this metropolitan church

RT. REV. BISHOP BRADLEY

this morning for the purpose of commemorating the 100th anniversary of the dedication of the first Catholic Church edifice erected in this City of Boston. This Church, at the time of its dedication, was known as the Church of the Holy Cross, and subsequently as the Cathedral of the Holy Cross. The 100th anniversary of its dedication to the service of God should be 'a memorial to you and should be kept by you as a feast of the Lord,' because of all that the ceremony implied to your city and yourselves. It was on this memorable day, 100 years ago, that Jesus Christ took up His actual permanent abode in this City of Boston. From that time and at every moment during the past century, He has been as really present in your city as He had been present in Nazareth, and in other portions of Palestine during the 33 years of His life upon this earth. Blessed privilege this! May the time never come, while time is, when the Eucharistic Christ will not find a lodging place within your walls. His delight is to be with the children of men.

"One hundred years ago to-day, the Church established by this same Jesus Christ, in as far as it existed in the United States, was centered in this City of Boston; because there was present as chief authoritative actor, in the function of the occasion, the only legitimate successor of the Apostles found within the limits of the republic. As St. Peter had sent St. Mark to Alexandria, as he had sent St. Patrick to Ireland, St. Augustine to England, and St. Boniface to Germany, in order that they might establish the Church in these various countries, so he sent John Carroll to the United States in order that he might establish, rule and guide the Church therein. And in September, 1803, this apostolic prelate came to this distant portion of his diocese that he might dedicate to the living God the first Catholic Church erected in your city. How the then rare ceremony of the dedication of a church must have gladdened the heart of this venerable high priest! His great soul must have rejoiced at the evidence which the existence of your Church of the Holy Cross gave him of the fact that here and now was planted a sturdy tree whose branches would soon extend themselves throughout New England, sheltering under their luxuriant foliage hundreds of thousands of children of Holy Church. On this notable occasion, the hands of the patriarch of the Church in the United States were held aloft by the humble, zealous Matignon, and by the gentle, learned and chivalrous Cheverus, the only priests in Boston in those bygone days.

"Many edifying reflections suggest themselves at the mention of the names of these two apostles of New England, but we are reminded that things historical are to be dealt with elsewhere during the period of this celebration. In turn the hands of these saintly priests were sustained by the few hundred Catholics of Boston whose sacrifices for God's house made possible the ceremony of the day—a few hundred Catholics, the story of whose sturdy, practical faith went forth to gratify and fortify their brethren of neighboring states. In turn again, and let it be said in grateful acknowledgment, the hands of the few hundred Catholics of Boston were held aloft by the timely and generous assistance rendered by not a few of their townsmen who were not of the household of faith. We wonder if the action of these latter good men has not been visibly rewarded in them and their posterity by that Blessed Lord Who gives abundantly for the cup of cold water given in His name.

" 'Let this day, the day of the dedication of your first church, be a memorial

day to you; and you shall keep it a feast of the Lord. And when thy son shall ask to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth.' When thy son shall ask thee. The sacred writer uses the word son advisedly, and the term is not inapplicable on occasions like unto the present. The Apostle says, 'The head of every man is Christ, and the head of the woman is man.' Tremendous responsibility, this of the man. It is the duty of the head to lead and to guide. Man is the head; it behooves him to lead, but to lead only in the footsteps of his Head, Christ the Lord. It is, then, entirely in order that on to-morrow thy son should say to thee in reference to the significant religious festivity of to-day: 'What is this?' It is well in these days, when the temporal would supplant the eternal, and the natural the supernatural, that Catholic young men should feel it incumbent upon them to ask questions about things supernatural and eternal. It is well they should give expression of their belief in the fact that eternal life consists in knowing the one true God and Jesus Christ Whom He has sent. When thy son, then, this man, this head, shall ask on to-morrow, What is this? thou shalt answer him, 'With a strong hand did the Lord bring us forth.' To God's strong hand be the honor of what you are about to tell him. Unless the Lord build the house, they labor in vain who build. Tell thy son of the handful of Catholics of Boston of 100 years ago, who, like the Jews of old, rejoiced when they promised their offerings willingly; because they offered them to the Lord with all their heart, in order that they might build in their midst a temple worthy of the true God. Tell him of the vast immigration to your city in the early and middle portion of the past century, of the children of that supernatural race, who brought with them as their gift to their adopted home a deep, living faith and vigorous, honest manhood.

"Tell this son of yours that because of the generosity of these poor immigrants and their children, the one church of 100 years ago is succeeded by more than 50 magnificent temples, at the head of which is this noble Cathedral, in which is enthroned as successor of the apostles one who has witnessed, who has known and who appreciates the great deeds of this sacrifice-making people for God and Holy Church. Tell him there is no ill—moral or physical—to which human nature is a prey for which the Catholic charity of Boston has not, during the past century, provided a remedy. One finds the hospital for the sick, the shelter for the orphan and the homeless, the refuge for the foundling and the abandoned, abodes of correction for the fallen and of protection for the feeble. Tell him, likewise, that Catholic sacrifice and generosity have provided institutions of learning of every grade, from the lowest to the highest, for the Christian education of youth. One beholds the seminary for students in philosophy and theology, the college well-known for its high standard of education, many academies for the training of young women in the higher studies, together with numerous parish schools, in all of which the pupils receive instruction at the feet of Christian Gamaliels, who, while they seek to give the highest secular training, yet insist that as the heart as well as the head is a component part of the human being, this heart must receive its due attention, if education would be what it should be—a harmonious development of all the faculties of the entire man.

"Tell this son that the few hundred Catholics who assisted at the dedication of Boston's first church are represented at the ceremonies of to-day by nearly an equal number of hundreds of thousands of God-fearing, law-abiding Catholic citizens. Tell him that for the two priests of God who served in the sanctuary of the Church of the Holy Cross a century ago, a couple of hundred are to-day found within your city limits ministering to the spiritual wants of the children of Holy Church. Tell him that here, as elsewhere, these priests constitute the great conservative, order-preserving body of the community. Tell him your priests are largely of the people who have built up Catholicity in Boston. Tell him that having been stamped in God's good providence with the priestly character, they return whence they came to be an eye to the blind, a staff to the feeble, an ear to the deaf, a physician and consoler to the afflicted, a life-giver to the spiritually dead, a father to the widow and the orphan, a protector to the outcast and the homeless, and a preacher of the gospel to all.

"And tell him these hundreds of thousands of faithful Catholics and these hundreds of devoted priests are affectionately and loyally united with the venerable Archbishop of this diocese, Boston's devoted high priest. And tell him that for near unto 60 years this Apostolic Prelate has labored in season and out of season in your midst with but one end in view—the glory and honor of the Master Whom he so faithfully imitates and serves. May God spare him to continue his good work.

"Let this anniversary day, then, brethren, be kept by you as a feast to the Lord. It is well that it should be thus; for God hath 'not done in like manner to every nation.' And in your feasting turn heavenwards; turn to those who are rejoicing with you to-day, to those whose labors have contributed not a little to the accomplishment of the great things which conduce to your joy and your glory on this memorable occasion. A Matignon, a Cheverus, a Thayer, a Fenwick, a Fitzpatrick, a Fitton, a McElroy, a Haskins, a Healy, a Blenkinsop, a Lyndon, a Shahan, and hosts of clergy and laity, joyfully praising God, take up your refrain and chant with you: 'This day shall be a memorial to us and we shall keep it a feast of the Lord, for with a strong hand did He bring us forth.'"*

The musical offering was of an elaborate character and in keeping with the ceremony. It was contributed by the regular choir of the Cathedral and the sanctuary choir. The regular organization was augmented to number about 150 voices. It gave Gounod's solemn "St. Cecilia" Mass in all its parts and there were numerous interspersions. The quartet consisted of Miss Ellen A. McLaughlin, soprano; Miss Mabel Pratt, contralto; Samuel Tuckerman, tenor, and Francis X. Mahoney, bass. The sanctuary choir rendered the responsory music. That organization was under the direction of Mlle. Gabrielle de la Motte. The regular choir was under the direction of Organist James T. Whelan. The entire ceremony was under the direct charge of the Rev. Nicholas R. Walsh, rector of the Cathedral.

*This was the last special sermon of Bishop Bradley, who died in the following December.

GUESTS OF ARCHBISHOP.

Church Dignitaries Meet the Venerable Prelate Informally at Luncheon, and He Makes an Address.

FOLLOWING the pontifical ceremonies in the Cathedral, the priests and other church dignitaries who attended were the guests of the Archbishop at dinner, in one of the large rooms in the lower part of the edifice. The room was decorated with a modest display of plants and bunting.

The venerable prelate occupied the seat of honor and with him at the head table were the Rt. Rev. Bishop Brady, auxiliary prelate of the diocese; the Rt. Rev. Bishop Bradley of Manchester, N. H., who preached the centenary sermon; the Very Reverend Vicar-General Byrne, and the Monsignori.

At the conclusion of the repast, the venerable Archbishop made an address. Speeches of any kind by the Archbishop have become events of quite infrequent occurrence, and it is only upon some very unusual occasion that even his clergy are privileged to hear any utterances from him in the manner of an address.

The Archbishop's address was as follows:

"It is customary for some one to speak on occasions like this, and in honor of the day we celebrate, and on this day I feel that I have a right to speak. First of all, I am the one nearest to the event, only nineteen years separating me from it, 1803-1822. Then from my birth I was closely associated with the old Franklin Street Church and Cathedral. My parents were married in that church, and on the first day after my birth I was baptized there by Fr. Lariscy, who soon after went away, and probably returned to his monastery, as he was an Augustinian. There was then only one priest in Massachusetts, Fr. Byrne.

"When five years of age I was taken from the school I was then attending and sent to the first parish school opened by Bishop Fenwick, about 1826. To give room for this school Bishop Fenwick added a wing to the church and fitted up two rooms on the ground floor. The teachers were Messrs. Fitton, Wiley and Tyler, all three afterward priests, and one the first bishop of Hartford, Bishop Tyler.

"Again, after my education was finished and I was ordained priest, in 1845, I was associated in the ministry with all the priests of that period, those that labored in Boston and many who came back and forth from all parts of New England, and I am the only one of that time living to-day, the only one ordained previous to 1864, hence the only representative of those 19 years' work in the city and diocese of Boston. My right, therefore, to speak of the day and of the old church is clearly evident.

"It makes one feel rather lonesome, however, to find no one else who was acquainted with the bishops and priests of that period, Bishop Fenwick, Bishop Fitzpatrick, Frs. Fitton, McDermott, Conway, and many other valiant workers in the ministry.

"The events of the present week will show forth what great work has been done by the Church among us, and we must be grateful to all who have so freely and so generously labored to present to the public the life of the Church in Boston and

New England. We are also very grateful to the Rt. Rev. Bishop of Manchester, who, on every occasion, has shown his good will to do all that he can to show honor to our Church of Boston and have it honored by all.

"In a gathering of this kind, one must always, too, look up to and revere the head of the Catholic Church, our Holy Father in Rome.

"We have just lost one, the late Leo XIII., who was a great Pope, great in piety, learning and wisdom, great in his wonderful influence over the whole world, as was seen by the remarkable tributes of respect and veneration at his death. We have now another, Pope Pius X., who appears a worthy successor to the great Leo XIII. He may not live out the years of St. Peter, nor equal the reign of Pius IX. or of Leo XIII., but he is revered by all who know him and will be now as head of the great Catholic Church.

"His Holiness has granted a special favor to our Church of Boston, for on August 26, only a few weeks after his exaltation, he bestowed the title of prothonotary apostolic upon our present Vicar-General, now Rt. Rev. Mgr. Byrne.

"He granted a second favor to one of our rectors by conferring the title of domestic prelate upon the now Rt. Rev. Mgr. Arthur J. Teeling of Lynn.

"We therefore thank the Holy Father, and give our cordial congratulations to these two honored representatives of our diocese."

THE CELEBRATION IN CATHOLIC SCHOOLS.

MONDAY, the second day of the celebration, was marked by exercises in the Catholic Schools of the archdiocese, under the general direction of Rev. Louis S. Walsh, supervisor of schools, whose invitation to the pastors is printed herewith, together with accounts of this feature of the celebration taken from *The Boston Traveler* and *The Boston Herald.*

ARCHDIOCESE OF BOSTON.

Catholic Schools.

BOSTON, MASS., September 1, 1903.

To the Rev. Pastors and Superiors of Schools:

His Grace the Most Rev. Archbishop, has approved the following proposal for the schools of the Archdiocese.

ONE HUNDREDTH ANNIVERSARY OF THE DEDICATION OF OLD "HOLY CROSS CHURCH."

ON Tuesday, September 29th, will be celebrated the one hundredth anniversary of the dedication of the First Catholic Church built in Boston and New England, the Church of the Holy Cross on Franklin Street, at the southwest corner of the present Devonshire Street.

It was afterwards (from 1808 to 1860, September 16th) the first Cathedral of Boston and New England, and in it was opened, about 1820, the first Catholic School of New England.

The event therefore is of great historic importance, though the building is no longer standing.

It is recommended that this anniversary be celebrated in all the Diocesan Catholic Schools, by appropriate exercises, on the day preceding the anniversary or on the day itself.

A short description of the building, with a picture before the eyes of the children, an explanation of the name or title, Holy Cross, a brief account of the number and condition of the Catholic people of Boston at that time, the narration of the beautiful ceremony, with some biographical notice of the three chief ecclesiastics present, namely, Rt. Rev. Bishop Carroll of Baltimore, Rev. Francis Matignon, Pastor, and Rev. John L. Cheverus, assistant priest of the Church, would make a very fitting and interesting story.

The Irish, French, and Spaniards, with a few persons of other nationalities

were all worshipping together as Catholics in that band of not more than 1000 people, and the same "bond of Divine love" unites all nationalities to-day.

Simple historic tableaux given by and for the children, with songs of praise and thanksgiving for the great growth of the Church during the 100 years, would be attractive and instructive.

THE REV. LOUIS S. WALSH

The interest in local Catholic history will thus be excited at a very opportune hour, as a succession of important historical anniversaries will now come from time to time.

The chief monuments, the great work, the sacrifices, trials and triumphs of the Catholic people and of the Church in New England will gradually be stored away in the loving memory of the children, who are reaping the fruits of the seeds

sown in hardship and love by their fathers, mothers, and ancestors of the 19th century.

The children will thus be encouraged to work with equal zeal, sacrifice and loyalty, for the glory of God's Church by the upbuilding and support of the Church in their own locality.

Respectfully,
LOUIS S. WALSH, SUPERVISOR.

REFERENCES: History of the Catholic Church in the United States by John Gilmary Shea.
Historical account of the Catholic Church of New England by James S. Sullivan, M. D.
History of the Catholic Church in New England, published in 1899, in two volumes.

[REPORT FROM BOSTON TRAVELER.]

Children Attend Mass and Then Hold Exercises in Their School Rooms. Pupils Receive Medals.

ONE of the most effective points in the celebration this afternoon will be the participation in the celebration by about 50,000 school children, pupils of the Boston parochial system. Fully 68 parishes will be represented and 75 schools.

This part of the programme met with the hearty approval of Archbishop Williams, and was prepared by the Supervisor of parochial instruction, Rev. Louis S. Walsh of Salem. He also recommended features of the decoration of the various schools, one being that a picture of the first Church of the Holy Cross be displayed in the school rooms. The history of the Church was also recommended to be delivered by the teachers.

Biographical notice will also be given of the three chief ecclesiastics of the early days of the Church, the Rt. Rev. Bishop Carroll of Baltimore, under whose ecclesiastical jurisdiction the Church then came; the Rev. Francis Matignon, the pastor; and the Rev. John L. Cheverus, who was assistant priest of the Church, afterwards first bishop of Boston, and still later a cardinal.

Special Mass.

A special Mass was celebrated this morning by the pupils in the various parish churches, the greater part of the edifices being reserved for the pupils and their instructors. Some of the ceremonies will be observed with special musical features and historical exercises in connection with the religious observances.

While many of the literary programmes were held yesterday afternoon, by far the greater number were carried out this afternoon. The schools which held their exercises yesterday were connected with the St. Mary's parish at the North End, the programmes being carried out under the direction of the Sisters of Notre Dame, with Rev. Fr. Gorman, S. J., as supervisor.

The various Catholic colleges and other educational institutions also observed the anniversary.

South Boston Children.

NEARLY 2500 South Boston children, pupils of the parochial schools in that section, took part in exercises in connection with the celebration.

At 10.30 o'clock the pupils of St. Augustine's School on E Street, gathered together in the large hall, where a programme of excellence was carried out. The programme was as follows:

Piano duet by Misses Conroy and Weir; "Tribute of the Little Ones," poetry, by nine children, telling the cause of the day's significance; "Just a Hundred Years Ago," by Miss Katherine Sheehan; "Columbia, Gem of the Ocean," by chorus; biographical sketches, "Our Pioneer Bishop," (Bishop Carroll), Miss Lillian Clark; "A Saintly Son of Old France," (Dr. Matignon), Miss Elizabeth Weir; "The first American Cardinal," (Dr. Cheverus), Miss Katherine Gray; "America," by chorus; "The Quest of St. Helena, for the Holy Cross," Miss Anna Monahan; "The Holy City," Miss Elizabeth Weir; "Then and Now," a comparison of years, Miss Grace Quinn, and the rendition of the "Te Deum" by chorus.

The exercises were for the pupils, the only invited guests being Rev. Frs. Harkins, Russell, Gilbride and Mealey, who are connected with St. Augustine's parish.

The exercises at St. Agnes' School, on East Fourth Street, and at SS. Peter and Paul's School, on West Broadway, were confined to the school rooms, each class programme having been arranged by the Sisters, consisting of songs, recitations, and biographical sketches, all pertaining to the centenary of the dedication of the Church of the Holy Cross.

[REPORT FROM BOSTON HERALD.]

EXERCISES IN ALL PAROCHIAL SCHOOLS.

Notable Feature of the Centennial Services.
50,000 Scholars Take Part.

TO-DAY the pupils of the parochial school system of the Catholic archdiocese of Boston participated in the observances incident to the centennial celebration of the dedication of the first Catholic Church in Boston.

The day's programme opened with religious exercises in most of the schools, the children attending Mass in a body, Later there were commemorative exercises. Nearly 50,000 scholars took part, and then the rest of the day was granted as a holiday in honor of the occasion.

The general character of the demonstration may be understood from the fact that exercises were held in 75 separate schools, connected with 68 distinct parishes scattered through the five counties over which the jurisdiction of the archdiocese extends. In the City of Boston alone 26 schools united in the observances, this being

the whole number of schools in Suffolk County, with the exception of one, which is located in Chelsea. In Essex County celebrations were held in 21 schools, and in Middlesex in 19. Norfolk County followed with six schools, and Plymouth County with two schools.

All grades of the system from the kindergarten classes to the high schools, participated, and the institutions of higher learning, not included under the parochial management, but conducted under Catholic auspices, also joined in the celebration. These included the several Catholic colleges and academies.

The demonstration upon the part of the children was a feature of especial interest to the clergy, who appreciate the wide scope of the work of the school system, which is operated at an annual saving of over $2,000,000 to the state in running expenses, and a saving of over $10,000,000 in outlay for school buildings.

The recommendations in the official letter of the Rev. Fr. Walsh for the celebration were carried out in detail in nearly all the schools, and in consequence a picture of the first Church of the Holy Cross, which formerly stood on Franklin Street, was displayed in the school halls or class rooms, and a description of the old building was given by the teachers. Among other things, required by the supervisor's letter was the reading of a biographical notice of the three chief ecclesiastics of the early days of the Church in Boston, namely, the Rt. Rev. Bishop Carroll of Baltimore, under whose ecclesiastical jurisdiction the Church then came; the Rev. Francis Matignon, the pastor, and the Rev. John L. Cheverus, the assistant priest of the Church, afterward the first bishop of Boston, and still later a cardinal.

The teachers also gave a talk upon the conditions prevailing among the early Catholics of the city, speaking of the congregation of the Church of the Holy Cross as made up of Irish, French, and Spanish. A notable feature which was very general throughout the schools of the archdiocese, was found in the fact that for the historical sketches the teachers read to the pupils from the special Catholic supplement issued by the *Sunday Herald*. In several instances a number of copies of the supplement were distributed among the pupils, and the teachers called the attention of the children to the pictures, especially to those connected with the early period of the Church in Boston. The teachers realized that several of the illustrations in *The Herald* were copied from very rare pictures, and therefore the supplemen offered many representations of the early church and those connected with it which were not to be found ordinarily or without great research.

Wrote Compositions on Teacher's Lecture.

A RELIGIOUS service opened the exercises of the school of Our Lady of Perpetual Help, attached to the Mission Church. About 1700 children attended the school Mass, after which there was sung the "Te Deum."

In the school each teacher gave a brief resume of the Church's history, suited to the capacity of the various ages of the listeners, and those who could write were asked to present, later, a brief composition, based on their remembrance of the teacher's lecture.

Singing of the Te Deum and the National Airs.

THE celebration was informal at St. Francis de Sales' parochial school for boys and girls in Charlestown. About 1,000 pupils attend the school, which is in charge of the Dominican Sisters. A large proportion of the scholars attended the 8 o'clock Mass, which was celebrated by the Rev. T. F. McCarthy. The school exercises consisted of the singing of the "Te Deum" and national airs. There was no afternoon session.

Similar exercises were held at St. Mary's school on Warren Street.

First Church Described and Pictures Shown.

EXERCISES at the Leo XIII. parochial school at Jamaica Plain this afternoon, were participated in by the 575 pupils.

The programme consisted in the displaying of a picture of the first Church of the Holy Cross, a description of the building by the teachers, biographical sketches of prominent ecclesiastics identified with the early establishment of Catholicism in New England, and the singing of hymns by the pupils.

Teacher Read Abstracts from the Sunday Herald.

ST. JOSEPH'S boys' school in Somerville, will have its celebration next Friday morning. This morning the high school pupils of the girls' school sang the "Te Deum" and national airs, and one of the teachers read abstracts from *The Sunday Herald's* centenary supplement. About 1,000 scholars of both schools attended 8 o'clock Mass. There was no school this afternoon.

1863

The New England Catholic Historical Society

invites _____

to a specially reserved seat on the occasion of the

Centennial Celebration of the

Dedication of the Church of the Holy Cross

Boston, Mass.

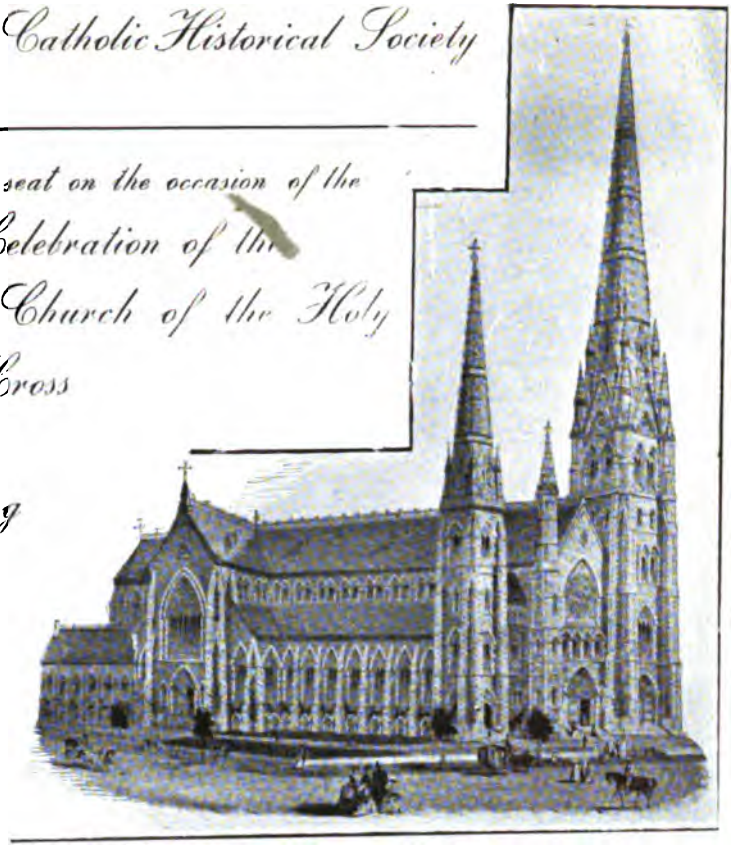
Tuesday evening

September twenty-ninth

1903

at eight o'clock

Symphony Hall



1903

SYMPHONY HALL

1803

BISHOP CHEVERUS BISHOP FENWICK

Centennial Commemoration

of the

Church of the Holy Cross

Boston, Mass.

Symphony Hall, September 29, 1903, at 3 p. m.

Under the Auspices of the New England
Catholic Historical Society

1903

BISHOP FITZPATRICK ARCHBISHOP WILLIAMS

Programme

7.30 O'CLOCK, P. M.

Organ Recital . . . . . .

JOHN A. O'SHEA
Organist of St. Cecilia's Church

8.00 O'CLOCK P. M.

Choral . . . . . .

Halleluia . . . . . *Handel*

Sung by a Chorus of 200 Voices conducted by

JAMES T. WHELAN
Organist and Director of the Cathedral of the Holy Cross

Addresses:

The Early History of the Catholic Church in Boston

REV. PETER RONAN

Bishop Fitzpatrick and His Times

HON. THOMAS J. GARGAN

The French in Relation to the First Catholic Church in Boston

REV. JOSEPH C. CAISSE
Of Marlboro

Programme

Addresses, Continued

A Century of Catholic Charities,
PROF. THOMAS DWIGHT, M. D.

Catholic Education in Boston,
FRANCIS J. BARNES, M. D.
Cambridge

HON. PATRICK A. COLLINS
Mayor of Boston

MOST REV. JOHN J. WILLIAMS, D.D.
Archbishop of Boston

Hymn to the Pope . . . . CHOIR AND ORGAN
"Viva Pio Decimo" . . . . . *Gounod*

"Holy God, We Praise Thy Name"
The audience is requested to rise and join in singing this hymn

Organ Recessional Grand Choeur in F . . *Salomé*
JAMES T. WHELAN

Committees

On Speakers: The Rt. Rev. Mgr. Byrne, D. D., V. G., the Rev. Richard Neagle, P. R., the Rev. Louis S. Walsh, S. T. L., P. M. Keating, Esq., Edmund Reardon, Thomas B. Fitzpatrick, the Hon. Joseph D. Fallon.

On Invited Guests: The Rt. Rev. Mgr. Thomas Magennis, the Rev. Richard Neagle, Hon. Henry F. Naphen, Charles V. Dasey, Thomas B. Fitzpatrick, John P. Dore, P. M. Keating, Edmund Reardon, John B. Moran, M. D.

On Distribution of Tickets: Dr. T. J. Giblin, the Rev. R. J. Johnson, the Rev. W. P. McQuaid, Hon. J. D. Fallon, Hon. J. F. Fitzgerald, J. J. Kennedy.

On Press and Publication: The Rev. Louis S. Walsh, Hon. John F. Cronan, Hon. John A. Sullivan, Bernard Corr, William A. Leahy, Walter J. Phelan.

On Music and Decoration: Mgr. William Byrne, Rev. N. R. Walsh, Samuel Tuckerman, Samuel Kitson.

On Ushers and Doorkeepers: John B. Fitzpatrick, Hon Joseph H. O Neil, John J. Collins, John D. Drum.

On Printing and Program: The Rev. W. P. McQuaid, Stephen O'Meara, Dr. William J. Gallivan, Joseph V. Donahoe.

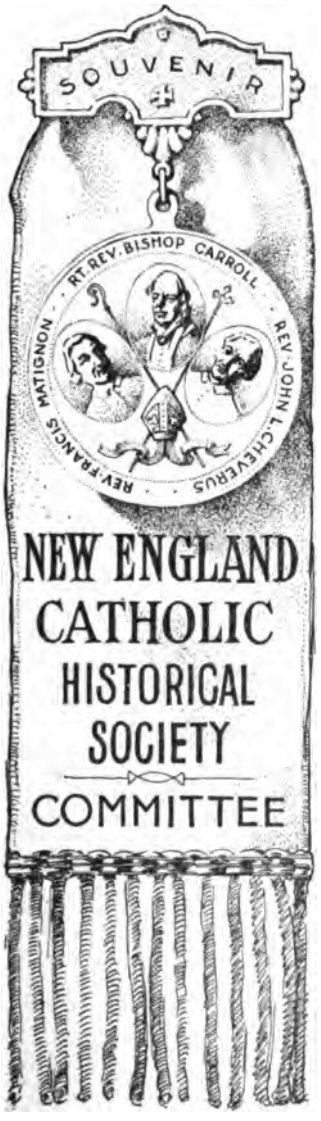
Archbishop's Escort: Mgr. Thomas Magennis, Rev. N. R. Walsh Rector of the Cathedral.

Mayor's Escort: The Rt. Rev. Mgr. Denis O'Callaghan, M. J. Jordan.

Chief of Ushers: Frank L. Wells.

USHERS

JAMES F. AYLWARD,
JOHN R. CAMPBELL,
GEORGE M. CRANITCH,
THOMAS FAY,
THOMAS H. HANLEY,
JOHN P. LEAHY,
DR. FRANCIS D. MAGEE,
THOMAS J. O'DALY,
DR. JAMES A. REILLY,
JEREMIAH C. SPILLANE,
D. HENRY SULLIVAN,
DR. THOMAS J. BARRETT,
THOMAS J. CLEXTON,
JOSEPH A. DENNISON,
WILLIAM J. FLANAGAN,
THOMAS J. HANLON,
DR. WM. G. MACDONALD,
THOMAS M. MAGIFF,
MICHAEL J. O'HEARN,
DR. JOHN R. SLATTERY,
DR. DANIEL A. SULLIVAN,
JOHN A. WHALEN.



ONE HUNDREDTH ANNIVERSARY OF THE DEDICATION OF THE CHURCH OF THE HOLY CROSS FRANKLIN ST. BOSTON
SEPT. 29
1803 · 1903
ONE HUNDREDTH

REVERSE OF MEDAL

MEMBERS OF COMMITTEES.

RT. REV. MGR. DENIS O'CALLAGHAN, D. D.

THE REV. WILLIAM P. McQUAID

THE REV. RIGHARD NEAGLE, P. R.

THE REV. ROBERT JOHNSON

THE REV. NICHOLAS R. WALSH

WILLIAM A. LEAHY

HON. JOSEPH D. FALLON

HON. JOSEPH H. O'NEIL

HON. JOHN F. CRONAN

JOHN J KENNEDY

HON. JOHN A. SULLIVAN

BERNARD CORR

DR. JOHN B. MORAN

EDMUND REARDON

SAMUEL KITSON

THOMAS B. FITZPATRICK

SAM TUCKERMAN

JOSEPH V. DONAHOE

JOHN B. FITZPATRICK

DR. WILLIAM J. GALLIVAN

DR. THOMAS J. GIBLIN

CHARLES V. DASEY

PATRICK M. KEATING, ESQ.

STEPHEN O'MEARA

MICHAEL J. JORDAN, ESQ.

WALTER J. PHELAN

HON. HENRY F. NAPHEN

THE EXERCISES IN SYMPHONY HALL.

DESCRIPTION OF THE HALL AND THE EXERCISES.

ADMISSION to the exercises in Symphony Hall, the culmination of the three days' observance of the anniversary, was by invitation only. A list of the more distinguished guests will be found on a later page. Copies of the letter sent them, and of the invitation card and the program of exercises are presented herewith.

The choice of Symphony Hall proved a fitting and excellent one. It is built on a corner that was at one time set apart and owned in view of a future Catholic Church, but was later sold. It is the largest and best hall in Boston for such commemorative festivities. It was dedicated, on the opening night, by the rendering of Beethoven's Mass with the Symphony Orchestra and grand chorus.

It is classic, simple, yet elegant in all its decorations, in perfect harmony with the spirit of the Catholic Centenary Exercises.

It was the first time that His Grace, the Most Rev. Archbishop, was present in this Hall, and as he looked out over the vast audience he was the only person whose life was a span from the days of Bishop Cheverus in 1822 to the happy, actual hour of triumph and commemorative glory in 1903.

The following general description of the audience and the occasion is taken from *The Pilot* of October 3, 1903. The text of the speeches is reproduced from the same paper, *The Sacred Heart Review* of October 10, and the *Boston Herald* of September 30.

A picture of the old Church of the Holy Cross was set against a crimson background on the right side of the vast stage of Symphony Hall. There was no other decoration, and none was needed. The classic beauty of the hall was the best background possible for this splendid commemoration of a centennial anniversary in the Catholic history of Boston, September 29, 1903.

The audience came in through the various entrances, rising quietly like a tide from the floor to the topmost seats in the second gallery, till every place was taken and many were grouped about the entrances to stand throughout the celebration. Meantime, Mr. John A. O'Shea, organist of St. Cecilia's Church, gave a recital on the magnificent organ.

Presently the chief members of the New England Catholic Historical Society, to whose initiative and management this great meeting is due, came upon the stage with their distinguished guests, while the chorus of two hundred voices, conducted by James T. Whelan, organist of the Cathedral, gave Handel's "Halleluia" chorus with great spirit.

The Most Rev. John Joseph Williams, D. D., Archbishop of Boston, was conducted to the seat of honor in the centre of the stage; on his left was Mayor Collins, of Boston; on his right, Mgr. Wm. Byrne, D. D., V. G.; four of the Bishops of New England, the Rt. Rev. Matthew Harkins, D. D., of Providence, R. I.; the Rt. Rev. Denis M. Bradley, D. D., of Manchester, N. H.; the Rt. Rev. William H. O'Connell, D. D., of Portland, Me., and the Rt. Rev. John Brady, D. D., Auxiliary Bishop of Boston, were prominent; and the speakers of the evening, the Rev. P. Ronan, rector of St. Peter's, Meeting House Hill; the Hon. Thomas J. Gargan, of Boston; the Rev. Joseph C. Caisse, of Marlboro; Professor Thomas Dwight, M. D., of Harvard Medical School, and Francis J. Barnes, M. D., of Cambridge, sat in the front row. Men prominent in the professional, business and political life of Boston and the neighboring cities and towns filled up the stage. Before the opening of the exercises, the Most Rev. Archbishop was presented with a replica in gold of the commemorative medal of the Catholic Historical Society, which has grouped on one side portraits of Matignon, Cheverus and Bishop Carroll, and has on the other the picture of the Church of the Holy Cross.

Then the Rt. Rev. Mgr. Thomas Magennis, P. R., came forward and happily presented the Vicar-General under the new title, The Rt. Rev. Mgr. Byrne, Prothonotary Apostolic, President of the New England Catholic Historical Society, as chairman of the meeting. The applause which greeted this introduction of an old friend under a new name proved how pleasing to the Catholics of Boston is the distinguished recognition which his merits have won.

The Vicar-General spoke briefly of the anniversary commemorated and of the relics of the Old Church of the Holy Cross extant.

"There is the old altar," he said, "and the bell in the Chapel at Holyhood, and some more, most of which are in the hands of private persons. This," and he lifted an oblong red cushion, very like a sofa pillow, from the reading desk, "is the old pulpit cushion, which has been loaned—perhaps given to the Historical Society by Mr. Nolan, who was in the choir at the time the Cathedral was abandoned. This is the cushion which Mr. Nolan gave us."

Every one laughed at this calm appropriation of the quaint but precious relic, and then Mgr. Byrne cut his own remarks short to bring forward without delay the centennial topics. The full text of the various speeches is given further on in *The Pilot*. All were good, fairly brief, well-expressed and followed with intense interest by the audience, and this was as true of the speech of Father Caisse, who after beginning in English, begged leave to finish in French, as of any others. Especially we noted the sympathy of the audience with the inevitable discussion of the school question; and the applause which greeted the vindication of the Catholic attitude and the assertion of the Catholic right proved that Boston Catholics themselves are thoroughly educated on this vital matter.

The speeches were by no means mere statements of past history. Every speaker, however great his pride in past achievement, had his face to the future.

Every one realized what was well expressed by one—the great mission of the Church to these days of social unrest, of threatening industrial and race wars.

HIS HOLINESS POPE PIUS X.

The Pope's Greeting.

In the midst of the speeches came a message from Pope Pius X, through Mgr. Kennedy, rector of the American College, with the blessing and congratulations of His Holiness to the great assemblage.

The pleasure of the venerable Archbishop in the speeches was evident, and it would have been impossible for a programme to proceed more smoothly.

At the close of the formal addresses, the Rt. Rev. Chairman announced Mayor Collins, who got a reception which, as he said himself, took away his breath.

But the reception to the Most Reverend Archbishop was such an ovation as can hardly come to any man more than once in a lifetime. The audience rose and cheered and shouted and waved their hands in an ecstasy of delight, and grateful affection, and it was long before the tumult subsided enough to let the people look calmly on that noble form and hear that resonant voice unimpaired by the years.

The Archbishop's brief address was pathetic as any revelation of the inner nature of the strong, silent and self-contained always is; and in the repression with which he spoke, being obliged to speak of himself, if he were to speak at all, and wishing to be as brief and little personal as possible. But his closing words, words of peace and conciliation, injunction to forgetfulness of the grievances which Catholics have had in the past, and to grateful remembrance of the non-Catholic friends of the struggling Church in its infant days, the contributors to the building fund of the Holy Cross, made an impression on the vast audience which will never pass away. Last of all came the hymn, "Viva Pio Decimo" (Gounod), and "Holy God," sung by the chorus and the entire audience. The organ recessional, "Grand Choeur in F," (Salome), was given by James T. Whelan.

SKETCH OF MONSIGNOR MAGENNIS.

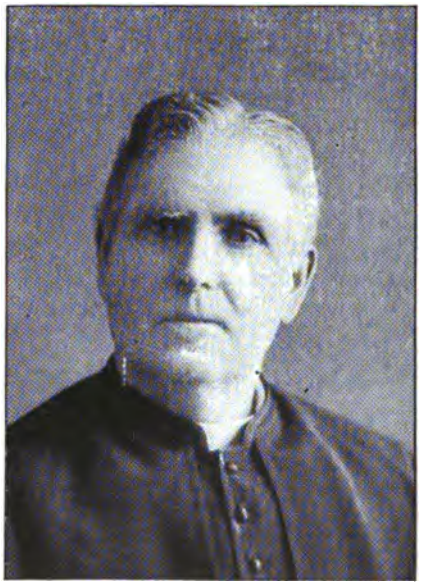
RT. REV. MGR. THOMAS MAGENNIS, P. R.

THE RT. REV. MGR. THOMAS MAGENNIS, P. R., was born in Lowell, Mass., March 7, 1843. He was educated in the public and parochial schools and at Holy Cross

College, Worcester. He was ordained at the Grand Seminary, Montreal, December 22, 1866, served as curate of St. Joseph's Church, Roxbury, until 1869, and was then appointed pastor of St. Thomas's parish, Jamaica Plain. He was prominent in connection with the introduction of the Sisters of St. Joseph into this archdiocese, and was made a domestic prelate by Pope Leo XIII.

Monsignor Magennis's Introduction.

"YOUR GRACE, Your Honor, Rt. Rev., Very Rev., and Rev. Brethren of the clergy, distinguished representatives of the laity and Catholic people of the Boston



RT. REV. MGR. WILLIAM BYRNE, D. D., V. G.

Archdiocese, my pleasing duty is simply to open the exercises of this Centenary celebration by presenting to you as presiding officer, one who has been known and honored everywhere as the Very Rev. Vicar-General of Boston, and is now and henceforth, to be worthily called the Rt. Rev. Mgr. William Byrne, D.D., Prothonotary Apostolic of the Holy Roman Catholic Church."

RT. REV. MONSIGNOR WILLIAM BYRNE, D. D., V. G.

THE RT. REV. MGR. WILLIAM BYRNE, was born in County Meath, Ireland, September 8, 1833. He had taught school in Baltimore before he began his

studies for the priesthood. Educated at Mt. St. Mary's, Emmetsburg, Md., he was professor of Greek and Mathematics there for a time. In 1865, he came to Boston and, after acting as chancellor, was placed in charge of St. Mary's Church, Charlestown, in 1874. Appointed Vicar-General in 1878, he was called away in 1880 to the presidency of his alma mater, Mt. St. Mary's, which in three years he succeeded in relieving from its embarrassments and establishing on a higher educational basis. He then returned to Boston and acted as administrator at the Cathedral until he was made pastor of St. Joseph's Church, at the West End, February 1, 1884. March 14, 1902, he was transferred to the pastorate of St. Cecilia's. He represented the Archbishop, in 1888, at the Golden Jubilee of Leo XIII., and has written an important chapter in Justin Winsor's "Memorial History of Boston," besides a clear exposition of "Catholic Doctrine," and many notable articles and addresses. His degree of Doctor of Divinity was awarded him by Georgetown University in 1880. August 26, 1903, he was made Prothonotary Apostolic by Pius X. He has been president of the New England Catholic Historical Society since its foundation.

Remarks of Monsignor Byrne.

"I FEEL highly honored and am deeply grateful to stand before this magnificent gathering, and to represent the New England Catholic Historical Society on an occasion that tells of a glorious past in the Catholic Church history in New England, and would seem to foretell a future more wonderful still, if we are faithful to the lessons that we are hearing during these days of festive commemoration and will hear more fully to-night.

We thank most cordially all here present for their kind response to the invitation of the New England Historical Society, and for their co-operation in making our efforts successful.

It would indeed be fitting to have here to-night all the relics extant from the old Holy Cross Church, but that is not possible. One of the altars is now in the lower Chapel of the new Holy Cross Cathedral. The bell of its tower now tolls the requiem on the Chapel of Holyhood Cemetery. The sacred vessels and vestments, at least some few of them, are still in possession of His Grace at the Cathedral. Several might be found, no doubt, in the homes of the older Catholics of Boston. This one is here to-night, the cushion that rested on the reading desk of the pulpit, and upon which the Holy Bible was placed by the preacher. It has been loaned, perhaps given by Mr. Nolan, who was a member of the choir, when the old church was closed, and now lives in New York.

My chief duty, however, is to announce the speakers of the evening, and without further delay I would present the first speaker, Rev. Peter Ronan.

THE REV. PETER RONAN.

THE REV. PETER RONAN, was born in Meath County, Ireland, September 4, 1844. He came to Lawrence when eight years old, and afterwards attended a classical school in that city. He studied at St. Joseph's Seminary in Troy, where he was

THE REV. PETER RONAN

ordained, June 6, 1868. His first appointment was to New Bedford. After remaining there over four years as assistant to the Rev. L. S McMahon, subsequently Bishop of Hartford, in 1872 he became pastor of St. Peter's parish, Dorchester, which had formerly constituted a portion of St. Gregory's parish. Two parishes, St. Margaret's and St. Leo's, have since been set off from St. Peter's. Fr. Ronan has successfully built the parish church, St. Paul's chapel, a fine parochial residence, and a handsome school. He acted as chaplain at the inauguration of Mayor Quincy in 1899.

The subject of his address was:

BISHOPS CHEVERUS AND FENWICK.

"As the Catholic Church has been an important factor in the history of New England during the last century, the present occasion affords a fitting opportunity to review her past, that we may duly appreciate the men and events that shaped

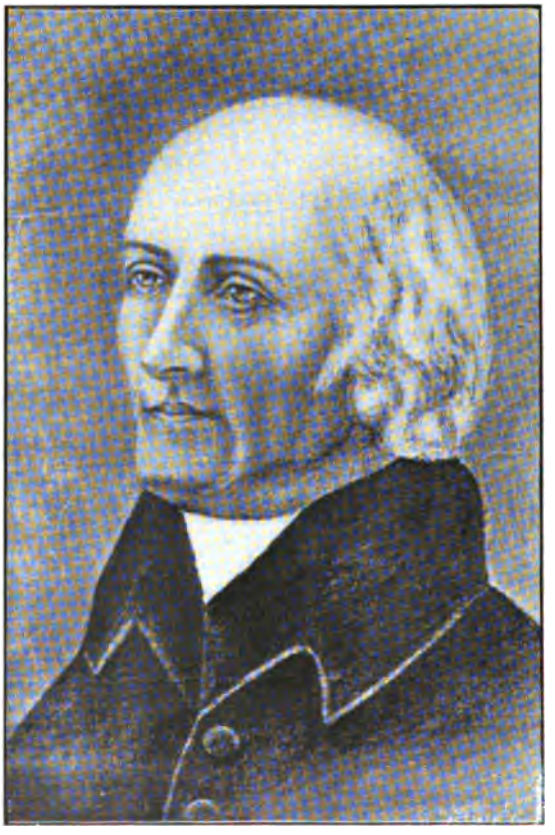
her policy in her early New England life. One of the many pleasant features connected with our Centennial celebration is the wide-spread interest taken by the people in general, and by the members of the press in particular. They have written so exhaustively upon the subject that they have actually stolen from the speakers of this evening a great deal of their powder, and they have taken so much wind out of our sails that there is danger of our appearing somewhat like Sir Thomas' defeated *Shamrocks*. It is, I believe, a matter of history, and it is a pity it is so, that Catholics were not looked upon as welcome visitors by the Puritans of New England, especially during the Colonial period. Catholic immigration was strongly opposed and condemned as being subversive of good order and detrimental to the welfare of the colonies. In 1631, a law was enacted which excluded Catholics from the rights and privileges of the body politic. Church membership, that is, membership in the Puritan's church, was made a requisite for citizenship.

"The Puritans were strongly in favor, at that time, of the union of church and state, a doctrine that is now universally condemned by their descendants. In 1647, Catholic missionaries were forbidden to enter the colonies under the penalty of death for the second offence. In 1692, all other religious denominations were tolerated, the Catholics alone being excepted. Even as late as 1756 the poor Acadians were denied the ministrations of their own clergy, because, as Governor Hutchinson stated: 'the people would not tolerate under any condition the public exercise of religious worship by Catholic priests.' To the discredit of the town of Boston, it must be said, that on the eve of the great struggle for independence, while she gave her official sanction to the doctrines of religious toleration, she withheld it from the Catholic body. For more than 150 years, and until the adoption of the Constitution in 1788, the Catholics of New England were persecuted and maligned, besides being deprived of their rights and privileges by Colonial legislation.

"These facts are cited, not for the purpose of wounding anybody's feelings, but that you may understand the trying condition of things that confronted the Church here in Colonial days. If ever a Christian people had to make sacrifices for their religious convictions, they surely were the pioneer Catholics of New England. Many of them had to flee from the penal laws in old England, only to find them in full force against them in New England. The Puritans who came to Boston in 1630, were, no doubt, good people in their own way and according to their lights; they possessed many qualities which we all can imitate with advantage, but there can be no denying the fact that they bore an intense hatred towards the Catholic Church, her doctrine and her practices. But in the language of the familiar saying, 'Times change and we change with them.' The Puritans of New England in olden times, took special pleasure in burning the Popes in effigy, while their descendants of to-day have placed the wreath of respect and esteem upon the bier of Leo XIII.

"Notwithstanding the numerous barriers raised to keep the Catholics out of New England, they managed in some way to put in an occasional appearance. And as the years rolled by their numbers increased to such an extent that a priest was sent to Boston to take care of their spiritual wants. The nucleus of the first Catholic parish in Boston was formed according to some authorities in 1784 and according to others in 1788. We can take our choice of dates. The congregation, which numbered about 100, was composed almost entirely of French and Irish

immigrants. Before they had secured a permanent place of worship, private services were held in the houses of the faithful, notably in the house of a Mr. Baury, who resided on Green Street in the West End. In 1788 the Catholics leased the old French Church, which was situated on the south side of School Street, two or three doors from Washington. This church was built in 1716 for the use of a congregation of French Huguenots. On Sunday, November 2, 1788, the first public Mass was celebrated in this church by the Abbé De la Poterie, formerly a chaplain in the French Navy. The *Independent Chronicle*, a newspaper published in Boston at



FATHER MATIGNON

that time, tells us how the Catholics flocked to the service in such numbers that the sides of the old church were tested as never before and that new supports had to be placed under the gallery to prevent it from falling. A notice was inserted in the same paper to the effect that there would be Mass and Vespers in the church on the following Sunday, to which admission would be by tickets, which could be secured of John Deverell, a watchmaker by trade. Upon the departure of the Abbé De la Poterie for Quebec, the Rev. Louis Rousselet took charge of the church until the arrival of the Rev. John Thayer, the noted Puritan convert.

"Thayer was born in Boston, and was a typical Puritan. He became a Congregational minister, and was for a time chaplain to Gov. Hancock. At the age of 26, he went to Europe and travelled extensively. When in Rome he became a convert to the Catholic Faith, and subsequently entered the Seminary of St. Sulpice, in Paris. Here he was ordained in 1787. After a few years spent on the English mission, he returned to Boston in 1790, and was appointed its regular Catholic pastor.

"Fr. Thayer was a zealous and scholarly priest and he labored faithfully to build up the Church in his native town. True to his Puritan spirit, however, he

RT. REV. BISHOP CHEVERUS

showed a fondness for religious controversy, and always stood ready to test his intellectual lance with his opponents. He was undoubtedly a brave soldier of the Church militant. When his successor arrived in Boston, Fr. Thayer, at the request of Bishop Carroll travelled through the States of Virginia and Kentucky, doing missionary work amongst the faithful and delivering lectures on the doctrines of the Church. In 1803, bidding farewell to his native land, he sailed for Ireland, and took up his abode in the city of Limerick. Here he died in 1815, surrounded by warm-hearted friends, who knew and admired his many priestly virtues.

"Fr. John Thayer besides being the first regular pastor of the Catholic Church in Boston, was also the first noted convert in New England. His conversion opened

a door to the Church through which many other converts have entered since. In his last will he left a goodly sum of money which he collected in Ireland for the establishment of a convent for Sisters, who should devote their lives to the education of young women in Boston. This building was subsequently erected and is known to us as the famous Ursuline Convent of Charlestown.

"The successor to Fr. Thayer in Boston, was the Rev. Francis Anthony Matignon, who arrived here in 1792. Like hundreds of other priests, he was driven from his native country by the French Revolution. He had been for several years a Regius Professor at the Sorbonne. Dr. Matignon was a scholarly gentleman, of a kindly and lovable nature, that made friends and disarmed enemies. He was a man of sound judgment and wonderful tact, two very important qualities for a missionary in New England during his time. In a short while he succeeded in cooling off the heated atmosphere of dislike and hatred created by the controversial spirit of Fr. Thayer. Although laboring with the zeal of an apostle, Dr. Matignon found himself unable to cope with his increasing pastoral duties. He, therefore, invited a young priest, then an exile in England, whom he had known in Paris, to come and assist him in his labors to build up the Church in Boston. This young priest, who accepted the invitation of his fellow exile, was none other than the Rev. John De Cheverus, whose name will always be held in benediction amongst the Catholics of Boston. A few months after his arrival in Boston, in 1796, he wrote to his Superior in Baltimore, saying: 'Send me where you think I am most needed, without making yourself anxious about the means of my support, for I am willing to work with my hands, if need be.' The spirit of obedience and sacrifice breathed forth in that letter would do honor to any missionary in the history of the Church.

"His first appointment was to the Indian Missions along the coast of Maine. Fr. De Cheverus arrived at Point Pleasant, Passamaquoddy Bay, on the thirtieth of July, 1797. He lived in a house that was ten feet square and eight feet high, made from the bark of trees, whose leaves and branches formed his bed. There was no furniture in the house, if it can be called by that name, except a table, which he made from a few rough boards. Here lived the future Bishop of Boston, and the future Cardinal Archbishop of Bordeaux. He continued his labors in Maine for more than a year, bringing hope and consolation to the few French and Irish immigrants as well as to the children of the forest. Upon the arrival of his successor, the Rev. James Romagne, he returned to Boston, where he found a new exigency awaiting his charity and zeal. That terrible scourge, the yellow fever, had broken out amongst the people and had already claimed many victims. Dr. Matignon and Fr. Cheverus most generously placed themselves at the service of the afflicted people, regardless of their creed or nationality. Like ministering angels they continually moved amongst the sick and dying, bravely facing death for their sake. So reckless did Fr. Cheverus become about his own life, that some of his intimate friends reminded him of the danger to which he was exposing himself. He replied: 'It is not necessary that I should live, but it is necessary that the sick and the dying should be cared for.' The example of heroic charity on the part of these two apostolic men produced a most favorable impression upon the community and turned the tide of good feeling towards the Church.

"As the Catholic population was steadily growing, Dr. Matignon and Fr.

Cheverus deemed it advisable to call the attention of their congregation to the necessity of building a new church. A committee of seven leading members of the parish was appointed to consider the expediency of the project and one week later reported favorably upon it. As the members of that committee did special service for the erection of the new church, they deserve special mention on this occasion and I will give you their names. Don Juan Stoughton, who was the Spanish Consul, John Magner, Patrick Campbell, Michael Burns, Owen Callaghan, John Duggan and Edmund Connor. With one exception, all the members of that committee must have been Germans. A subscription list was forthwith opened which finally footed up the munificent sum of $16,153, $3,400 of which was contributed by leading Protestant citizens, being intended, no doubt, as a personal compliment to Fr. Cheverus and Dr. Matignon. On the list of non-Catholic subscribers appears the name of the venerable John Adams, then President of the United States. Other names on the list represented the flower of the Boston aristocracy, including Otis, Quincy, Peabody, Sears, Crowninshield, Lyman, Coolidge, Preble, Andrew, Weld, Russell, Hunnewell, Perkins, Sturgis, Dexter, Parker. A lot of land was secured for the new church on Franklin Street, for the sum of $2500. The plans of the new building which were drawn by Charles Bulfinch, Architect of the State House, called for a brick structure 60 x 80 feet with side galleries and a stone basement 9 feet high. The building was to cost $20,000. Ground was broken, I am pleased to say, for the special benefit of our Hibernian friends present, upon that day 'which the Lord hath made,' St. Patrick's day, March 17, 1800. The edifice was completed in three years and was dedicated on the twenty-ninth of September, 1803. The ceremony was performed by Bishop Carroll, who also celebrated the Pontifical High Mass, and the sermon was preached by Fr. Cheverus. The organist was a Frenchman named Massé, and the choir composed of twelve members, sang the Missa Regia in Gregorian chant, which was then heard for the first time in Boston, and which received favorable comment from the press. This was the church and this was the ceremony to which our hearts go back to-night with feelings of true Christian joy. We must not forget the fact that the little cathedral on Franklin Street of one hundred years ago was the cradle in which was nursed and fostered the giant Catholic Church of New England to-day.

"The growth of Catholicity not only in New England, but in other states as well, was becoming so marked, that an increase in the number of bishops in the country became imperative. The long journeys in the saddle and by stage coach and the slow sailing vessel began to tell upon the health of Bishop Carroll, then in the seventieth year of his age, and Bishop Neale, his coadjutor, was far from being a young man. Bishop Carroll, therefore, petitioned the Holy Father, Pius VII., to create four Episcopal Sees in the United States, and it was so decreed. In 1808, Pius VII. elevated Baltimore to the dignity of an archdiocese, with Suffragan Sees in Bardstown, Kentucky, Philadelphia, New York and Boston, and to the delight and satisfaction of everybody, especially Dr. Matignon, the Rev. John Cheverus was selected as Boston's first Bishop. On account of existing political troubles in Europe, the official papers did not arrive until 1810. On the first day of November of this year, Fr. Cheverus was consecrated Bishop in St. Peter's Church, Baltimore. The ceremony was performed by Archbishop Carroll, assisted by Bishops

Neale and Egan, and the sermon was preached by Dr. Harold of Philadelphia. Bishop Cheverus immediately returned to his diocese and received a royal welcome from all classes of the people.

"The diocese of Boston at that time comprised the six New England States, and its total ecclesiastical equipment was three churches and two priests. This condition of things was discouraging in the extreme, and well calculated to test the courage and endurance of any soldier in the army of the Lord. In his visitation of the diocese Bishop Cheverus confirmed 348 persons, of whom more than 100 were

RT. REV. BISHOP FENWICK

Indians. It was his custom to pay a visit every year to the widely scattered members of his flock, not even forgetting the Indians of the forest. With our present conveniences in travelling we can scarcely comprehend the nature of the hardships and privations of Bishop Cheverus in making the annual visitation of his diocese. But, he was, in truth, the Good Shepherd of his flock, the vigilant sentinel on the watch towers of Israel, who with his eloquent voice sounded the note of warning of his people in time of danger, regardless of any sacrifice on his part. His influence or good was not confined merely to the Catholic population; it extended to the community at large The charm of his gentle nature, the eloquence of his voice

and the goodness of his heart, simply captivated the people of Boston. They went in large numbers to listen to his preaching and invited him to preach in their own churches. So great was the confidence reposed in him that members of the best families sought his wise counsel and sympathy in time of trial and affliction. His presence was sought for at important public meetings and at distinguished social gatherings, where he shared the honors with the foremost citizens of Boston. On the following day he might be seen confessing the sailors before leaving port, or standing at the bed-side of a yellow fever patient. Yes, and he could be seen sometimes sawing the wood and preparing the food for some destitute old lady, living in one of the hovels of the town. I have sometimes wondered why steps have not been taken to canonize this great man. Surely his life reads like the life of a saint, and I heartily recommend it to your careful reading and study.

"Under the devoted and intelligent leadership of Bishop Cheverus, it is not to be wondered at that the Church received many accessions to her ranks from the native population. I will mention the names of a few of the more prominent converts whom he brought into the Church:—Thomas Walley, a successful merchant, Dr. Henry Greene of Saco, Maine, a graduate of Harvard, the Rev. Calvin White, a graduate of Yale, William Wiley, afterwards a priest in Boston, Samuel Bishop an attorney in Maine, and Captain Bela Chase of Claremont, N. H. That distinguished lady, Mrs. Elizabeth Bailey Seton of New York, became a convert through her correspondence with Bishop Cheverus. She subsequently became the foundress of the Sisters of Charity, Emmettsburg, Md. In speaking of converts, we cannot pass over in silence the famous Barber family of New Hampshire, who gave to the Church two priests, and five Sisters in Religious Communities. Miss Mary Barber was an Ursuline nun at the convent in Charlestown, when it was burned down by the mob, and she has left us a graphic description of that terrible deed. In 1817 Bishop Cheverus performed for the first time in his diocese the ceremony of ordination, and the Rev. Dennis Ryan, so far as we know, can claim the honor of being the first priest ordained in New England.

"In the following year occurred the death of Dr. Matignon. For twenty-six years his saintly life was a tower of strength and a source of edification to the Church in Boston. His honored remains rest in St. Augustine's mortuary chapel in South Boston. Although this distinguished French priest and exile is buried far away from his native land, he rests amongst friends, the Catholics of Boston, with whom his memory will ever be in benediction. His death was a great loss to the Church and a source of grief to Bishop Cheverus. He now had lost his trusted and faithful friend, his prudent counsellor, and his faithful co-laborer for twenty-two years in the sacred ministry. The passing away of Dr. Matignon greatly increased the labors of Bishop Cheverus who now, besides his Episcopal functions, was obliged to perform all the duties of a missionary priest. The increased work began seriously to undermine his health. His friends in France became anxious about him and begged him to return. His physician, too, brought him the sad message that he could not live another winter in the severe New England weather, and advised him to seek the milder climate of his native country. After much hesitation and reflection he decided to leave Boston and seek a restoration of his health in France.

"When his decision became known, a feeling of consternation spread throughout the diocese. All the circumstances connected with his immediate departure were of the most extraordinary nature. A petition signed by two hundred leading citizens of Boston was sent to the King of France, asking him to interfere in their behalf. Resolutions of respect and esteem were drawn up by different organizations. Letters poured in upon him from all sides, setting forth the profound sorrow that pervaded all classes of the community; and finally, a procession of three hundred carriages accompanied him for several miles after leaving the city. It was like the tender parting of a great victorious general from his brave and faithful soldiers. After laboring fourteen years as a priest and thirteen years as a bishop amongst the Catholics of New England, he left Boston October 1, 1823.

THE REV. JAMES FITTON

Bishop Cheverus was one of nature's noblemen, a great missionary, bishop, and one of the uncanonized saints of the Church.

"After his departure, the Very Rev. William Taylor administered the affairs of the diocese for two years when the Rev. Benedict Joseph Fenwick was appointed by Pope Leo XII., as Boston's second bishop. He was a distinguished member of the Jesuit Order that has given so many ripe scholars and apostolic men to the Church in this country. Bishop Fenwick was a Southerner by birth, and could trace his ancestry to those liberty-loving people who settled in Maryland in Lord Baltimore's time. He was ordained a priest in 1808, the very year

when Boston was made a diocese. He commenced his priestly duties in New York, where he remained for eight years doing faithful work. He and the Rev. Anthony Kohlman ably managed the affairs of the diocese of New York, until the arrival of Bishop Connelly. Fr. Fenwick also aided in establishing a small college in the city, which met with considerable success. I presume it is not generally known that old St. Patrick's Cathedral on Mott Street, was commenced according to plans drawn by Fr. Fenwick. Besides being elected twice the president of Georgetown College, he served in the capacity of an angel of peace to pour oil on the troubled parish waters of Charleston, South Carolina. These practical positions, which he filled with ability, served as a novitiate for the higher and more important office, in which he spent the remainder of his years. Fr. Fenwick was consecrated bishop in Baltimore on the feast of All Saints, 1825, Archbishop Maréchal officiating, assisted by Bishop England and Bishop Conwell. With a heart full of zeal and hands ready and willing to work, Bishop Fenwick took up the reins of government in his new Episcopal See. The Boston diocese still comprised all New England. The field was large and the harvest ripening, but the laborers, like angel's visits, were few and far between. Three priests, nine churches and one poor little school made up the ecclesiastical directory of the diocese of Boston, when Bishop Fenwick came here in 1825. I say nine churches. This may sound well, but I have no doubt that they all could be placed under the roof of Symphony Hall and have plenty of room. His first important work was the much needed enlargement of the Cathedral on Franklin Street. The original dimensions of the building were 60 x 80 feet, and when the addition was completed, it measured 72 x 120 feet. The addition must have made it a respectable looking church for that time. While the Bishop was prosecuting the work on the Cathedral, he was conducting at the same time a very unpretentious little Seminary for young men in his own house. From this unendowed institution of learning were graduated in 1827, two young men named James Fitton and William Wiley. In December of the same year they were raised to the dignity of the priesthood by Bishop Fenwick. These two clergymen, especially Fr. Fitton, will always hold a prominent place in the affections and esteem of the Catholics of Boston. When Fr. Fitton was a teacher in the humble school attached to the Cathedral, he found there a bright, handsome boy of the age of five years, whose name was John Joseph Williams. In that humble school was laid the first stone of that splendid foundation upon which our venerated Archbishop has built up his saintly and useful life that has brought benedictions to the people of Boston for more than fifty years. Bishop Fenwick was solicitous, not only for the religious character of the young men but also of the young women of his diocese. He purchased a beautiful lot of land in Charlestown for the erection of a new convent for the Ursuline nuns. It was a brick building four stories high and surrounded by grounds well laid out. Besides the Sisters, it was capable of accommodating about fifty pupils, some of whom came from representative Protestant families.

"The Ursuline nuns were the first body of teachers to open an academy in New England for the higher education of young women. This institution of learning, situated on Mount Benedict, Charlestown, was burned in 1834 by a mob, who were largely influenced by the malicious stories of a young woman named Rebecca

Reed. The pupils and Sisters barely escaped with their lives from the flames. The administration of Bishop Fenwick had now fallen upon evil days. The Broad Street riots, the attempt to burn the churches, the mobbing of the Montgomery Guards and the attempt upon the Bishop's life—all these chapters of crime and violence must have filled to the brim the Bishop's cup of bitterness and sorrow. But, like a brave soldier, he stood by his post of duty, and when the storm had passed over, his wise conduct and Christian forbearance commanded the admiration of every law-abiding citizen of Boston.

"But if the good Bishop had his sorrows he also had his joys in the religious growth that now appeared in the building of new churches among the people. Old St. Mary's Church of Charlestown was commenced in 1828, and, eight years later St. Mary's Church on Endicott Street, and St. Patrick's Church on Northampton Street were dedicated by Bishop Fenwick. After these St. John's Church, Moon Street, SS. Peter and Paul's of South Boston, the German Church on Suffolk Street, St. Patrick's Church, Lowell, and St. John's Church, East Cambridge, followed in rapid succession. These churches, wearing the venerable garb of old age, have a special attraction for us. Before their altars were baptized, confirmed and married the parents and grandparents of some of us here to-night. The name of Bishop Fenwick is gratefully linked not only with the building of churches for the people, but also with other important agencies for good in his diocese. He published the first Catholic newspaper in New England, he established the first orphan asylum, and he founded the first Catholic college for the education of young men. Worcester College, which was his pride, has brought innumerable blessings to thousands of our Catholic young men. Her graduates may be seen to-day in the various walks of life filling positions of trust and responsibility, and doing honor to their Alma Mater, their Church, and their country.

"At the close of Bishop Fenwick's administration, which extended over a period of twenty-one years, there appeared on all sides evident signs of hard work successfully done. He governed his diocese with wisdom, kindness, and zeal. He found it with three priests and nine churches, and he left it with forty priests and forty-four churches. Bishop Fenwick was an ideal Bishop of the Church, kind, gentle, firm, learned, and blessed with the virtues of soul that made him beloved of God and man. The Lord called this faithful servant to his reward on the eleventh of August, 1846. His honored remains are buried beneath the shadow of Worcester College, which serves as a fitting monument to the pioneer patron of Christian education in New England.

"The magic names of Fenwick and Cheverus conjure up for us the trials, the labors, the tears, and the triumphs in the heroic days of the early New England Church. We give public thanks to God this night, that in the momentous period when universal and deep seated prejudice was to be disarmed, when the policy of the Church in the community was to be shaped, when all her infant energies were to be developed and trained and given their character and direction, His all wise Providence sent to the difficult and delicate task John Cheverus and Benedict Fenwick. Men of heroic mould, of saintly character, of profound and varied learning, of sound and admirable tact, men of apostolic zeal and God-like charity,—may they ever be the pride of the Church, the models for bishops and priests, the un-

faltering inspiration of untiring, unselfish, and enlightened labor for God, for souls, and for country."

THE HON. THOMAS J. GARGAN.

THOMAS J., son of Patrick and Rose (Garland) Gargan, who came to Boston from Ireland in 1825, was born in Boston and educated in the public schools, receiving special instruction from the Rev. Peter Krose, S. J. He graduated from the Boston University Law School in 1873 and, after further study in the office of Henry W. Paine, was admitted to the Suffolk Bar. In 1868–70 and in 1876 he was a member of the Massachusetts House of Representatives, and in 1872 a delegate-at-large to the National Democratic Convention. In 1875 he was a member of the Board of Overseers of the Poor, in 1878 Chairman of the Board of License

HON. THOMAS J. GARGAN

Commissioners, and in 1880 and 1881 a member of the Boston Board of Police. In 1885, he delivered the annual Fourth of July Oration in this city. He has been president of the Charitable Irish Society (1873 and 1874) and of the American-Irish Historical Society, and is at present a member of the Boston Transit Commission. Mr. Gargan is an attorney in active practice and noted for the eloquence of his public addresses as well as those of a professional character.

His theme on this occasion was:

BISHOP FITZPATRICK AND HIS TIMES.

"WHAT a day of rejoicing is this for the Catholics of Boston! We may well exclaim "Gloria in Excelsis Deo!"

"What memories and associations carry us back to boyhood days in the old Franklin Street Cathedral! We measurably rejoice that we are permitted to take part in these interesting exercises and to review the progress of the Catholic Church

RT. REV. BISHOP FITZPATRICK

in Boston during the lapse of a century. The little grain of mustard seed planted upon the cold soil of Puritan Massachusetts has grown into a mighty tree and to-day more than half the population of this once Puritan City of Boston professes the Catholic religion.

"Father Ronan has interestingly and eloquently spoken of the saintly Cheverus and the pious Fenwick. I propose to occupy a few minutes of your time with the

administrations of their beloved successors in the diocese and archdiocese of Boston.

"The immediate successor of Bishop Fenwick was the Right Rev. John B. Fitzpatrick, born in Boston in the year 1812, a pupil at the Boylston and Boston Latin Schools, winning a Franklin Medal in each, continuing his education at the Grand Seminary at Montreal, where at the age of twenty-one he held a public disputation in four languages, Latin, Greek, French and English, and was promoted to a professorship of Rhetoric in the Seminary. After spending eight years at Montreal, he went to Saint Sulpice at Paris, remaining three years, and was ordained priest in 1840, when he was twenty-eight years old. Returning to Boston, he was attached to the Cathedral under Bishop Fenwick, and afterwards made pastor of St. Mary's and of St. John's at East Cambridge.

"Bishop Fenwick's health failing, Fr. Fitzpatrick was consecrated at Georgetown, in March, 1844, as Coadjutor Bishop of Boston, with the right of succession, and upon the death of the Bishop in 1846, assumed the sole responsibility of the administration of the diocese.

"Boston was then a city with a population of about 120,000 souls, and the total population of Massachusetts was not more than 870,000. His diocese embraced the states of Maine, New Hampshire, Vermont and Massachusetts. The Catholics were comparatively few in numbers at the time of his consecration, not more than 55,000 in the whole state.

"The famine in Ireland in 1847 caused a great exodus to America, and Massachusetts received a large share of this emigration; it was the beginning of what James Russell Lowell called 'the transformation of New England into New Ireland.'

"These immigrants were sturdy men and women, with stout hearts and willing hands, with little of the world's goods, but possessed of a strong and abiding faith. This large addition to the Catholic population greatly increased the responsibility of the Bishop and the labors of the few hard-working and zealous priests under him.

"This Catholic immigration into the United States was the pretext that induced a number of unscrupulous men who knew better, aided and abetted by demagogues, to organize a political party that attempted to nullify the Constitution and to deny freedom of religion and other rights of Catholics.

"Bishop Fitzpatrick was obliged to confront this wave of fanaticism that burst with unwonted virulence upon the people of his diocese. Mobs threatened to destroy churches and religious institutions, and the Legislature, under the control of the Know-Nothing party (so called), grossly violated the rights of Catholics by the passage of an order and the appointment of a committee authorized to visit and examine theological seminaries, boarding schools, academies, nunneries, convents, and other institutions of like character. This committee visited Worcester College and two convents, so grossly outraging all proprieties as to call forth the indignant condemnation of the *Boston Daily Advertiser*, then edited by the Hales.

"It required great firmness and tact on the part of Bishop Fitzpatrick to prevent forcible resistance by the Catholics to this unwarrantable and unconstitutional invasion of their rights. His wisdom and discretion in preserving the peace

and preventing riot and bloodshed should never be forgotten by those who cherish the good name and fame of our dear old Commonwealth.

"In March, 1859, occurred an incident destined to have a far-reaching effect, involving the rights of Catholic parents and Catholic children in the public schools.

"As the origin of our school system in Massachusetts dates back to the time when the Congregational Church was practically the state church, the school was, to all intents and purposes, a parochial school of that denomination, and the majority of the school committee, for many years, was composed of ministers. They

RT. REV. JAMES A. HEALY, D. D., late Bishop of Portland
He was closely associated with Rt. Rev. Bishop Fitzpatrick and Most Rev. Archbishop Williams

ordered the reading of the Bible daily in a version not authorized by the Catholic Church, with other exercises denominational in character, and these practices continued for many years, notwithstanding the remonstrances and objections of many Catholics, who felt that—if not a positive—there was an indirect effort to weaken the faith of their children. Finally, a young boy, named Thomas Whall, acting under the advice of his parents, declined to join in these exercises, alleging conscientious scruples. For this he was severely whipped. The case was carried to the law courts, and the master was sustained. The public mind was highly excited, and on the twenty-sixth of March, 1859, Bishop Fitzpatrick addressed a temperate letter to the school committee, which time will not permit me to give in full.

"He wrote, in general, that the objection raised by Catholic pupils and by their parents are not affected scruples, are not fetches or pretences devised for the purpose of creating difficulty, they are serious and solid objections, founded in individual consciences and individual faith. These objections are:—

1st. The enforced use of the Protestant version of the Bible.

2nd. The enforced learning and reciting of ten commandments in their Protestant form.

3d. The enforced union in chanting the Lord's prayer and other religious chants.

THE REV. HILARY TUCKER

"The Bishop urged that Catholics cannot acknowledge and use as a complete and faithful version of the inspired Book which compose the written word of God the English Protestant translation of the Bible, still less so when its enforcement is coupled expressly with the rejection of that version which their own Church approves and adopts as being correct and authentic, and yet this is required of them by law.

"The law, as administered, holds forth the Protestant version to the Catholic child and says, 'Receive this as the Bible.' The Catholic child answers 'I cannot so receive it.' The law says, 'You must, or you shall be scourged and finally banished from the school.'

"The Bishop made objection to the other denominational exercises for similar reasons. He finally concludes, 'It has been supposed—because he was silent—he was satisfied with the state of our Public Schools. This is not so; he has always entertained the sentiments which he now expresses. But, whenever an effort has been made by Catholics to effect such changes as they desired, the question has been distorted from its true sense, and a false issue has been set before the non-Catholic community.

"'It has been represented that the design was to eliminate the Bible. This has never been true, yet this has always been believed, and a rallying cry 'To the rescue of the Bible' has resounded on every side, angry passions have been roused, violent acts have been committed, and almost invariably the last condition of things has been worse than the first. In the light of this experience any attempt to bring about a change seemed calculated to cause much strife, and therefore not advisable.

"'To-day, however, circumstances known to all seem to make it a duty for the undersigned to speak. He does so without reluctance, since it is a duty, and he hopes that what he has said will be received as it is spoken, with a spirit of conciliation and with a true disposition to promote good will and charity amongst all classes of citizens.'

"It might have been supposed that so temperate a letter would have been effectual, but at a special meeting of the school committee the letter was read, and after debate, the subject was indefinitely postponed, by a vote of 33 to 21.

"As showing the spirit of the time, the minister at the Old South Church, in a sermon used this language: 'The Protestants,' he said, 'formed a large majority, and they had a right to determine the religious instruction in the schools. That majority,' he declared, 'was a dangerous one, and would not admit of tampering with the right of enforcing the use of the Protestant Bible,' reminded his hearers that 'that majority had found expression in the burning of the Convent at Mount Benedict, and the ruins still standing, were a monument of the depth and earnestness of the people in the cause of the English Bible,' and warned those in authority not to disregard that sentiment by yielding to the demands of the Catholic enemy—that if they did, a vigilance committee, similar to that at San Francisco, would be likely to find fearful imitation in Massachusetts, and further said, 'Let the Catholics leave the State and go where the Protestant Bible is not known.'

"Less than thirty months later, he and many of his associates were equally anxious to have Catholics leave the State in armed bodies, with Catholic chaplains and Catholic Bibles, to defend the flag of the country and help maintain the Union, while these valiant fighters with words, sought shelter as non-combatants.

"The action of the school committee and the sermons from Protestant pulpits still further incensed the Catholics, but the Bishop advised forbearance until matters could be fairly and dispassionately adjusted. This advice allayed the excitement for the time, but this incident opened the whole discussion on the educational question, and notwithstanding the vote of the Boston School Committee, the question could not be indefinitely postponed. Shortly after, a parochial school was opened by the Jesuit Fathers in Saint Mary's Parish, the forerunner of the parochial schools, now instructing 40,000 pupils in this State.

"A remarkable change has taken place in public opinion since those days. Education in the public schools without religious training was supposed to be the panacea for all the evils that might threaten the Republic. Religion was to be taught at home or in the churches. Thinking men and leaders of public opinion are beginning to change their views.

"I desire not to be misunderstood or to detract one iota from the credit due to the public schools. Most of us in this audience are deeply indebted to them, but every generation is confronted with new and serious problems which it must face.

THE REV. JOHN McELROY, S. J.

"That thinking men are seriously considering this problem of daily religious training was evident by the discussions at the recent convention of the National Educational Association held in this city. This question will not down at anybody's bidding.

"We thought we had settled the slavery question in this country in 1820 by the passage of the Missouri Compromise Act; we found ourselves, in less than half a century in the throes of an armed conflict on this question. The public conscience demanded the absolute freedom of the slave. Freedom granted them without proper religious training or education, they were clothed with all the responsibilities of Freemen, and the future of these people is still an unsolved problem. We shall find in this educational question that no question is ever settled until it is settled right, and so long as any considerable number of the people of this country

believe in the religious education of their children, their rights will eventually be respected.

"A distinguished statesman, one of the framers of our government, said in substance, 'No human society can make a perpetual law. Living generations may manage the world during the usufruct. Civilly they are masters of their persons and may govern as they please. Laws made by a former generation and enforced against them are acts of force and not of right.'

"I have faith in the fairness of the American citizen. By appealing to the consciences of the people and to an enlightened public opinion, I believe the unequal burden of taxation now imposed upon Catholics will be lifted from their shoulders.

THE REV. P. F. LYNDON, V. G.

"Intelligent men recognize that no form of human government can long exist without religion, that a great factor in the preservation of society is to be found in the daily religious training, in hours set apart in the schools.

"The materialistic education may make intellectual men, yet does not form character; instruction leading up to the doctrine that 'death ends all' means the early dissolution of our Democracy.

"The sectarian onslaught upon the Church in the fifties had not ceased when we were face to face with all the horrors of the Civil War. How well the Catholics of

Boston bore their part in that conflict to keep the Union whole is a glorious part of the history of the City, the State and the Nation. In that crisis, Bishop Fitzpatrick's advice and co-operation were asked and freely given, and a distinguished member of President Lincoln's Cabinet told me he was indebted to Bishop Fitzpatrick at the beginning of the war for much wise counsel; and further said, 'I never met a more learned, courteous or accomplished gentleman, nor a truer patriot.'

"I remember the first time when as a boy I met Bishop Fitzpatrick. His pleasant face and winsome smile made you love him, and all who ever met him were charmed with the grace of his manner and his simple and unaffected piety. Through his teaching and example he was instrumental in bringing many converts into the Church.

"His health failed a few years before his death, and early in 1866 our beloved Archbishop, then Vicar General, who had transacted much of the business of the diocese during Bishop Fitzpatrick's illness, was confirmed as Coadjutor with the right of succession. Before he was consecrated, on the thirteenth of February, 1866, Bishop Fitzpatrick died, and Vicar General Williams became Bishop of Boston. Bishop Fitzpatrick died at the early age of 54.

"The funeral services were very impressive. Ten Bishops, the Governor, the Mayor and a large number of prominent citizens attended the funeral, and as a mark of respect, the bells of the city were tolled during the services.

"Though he has passed from our mortal ken, the twenty years of his administration were full of fruit, and he has left to us all many fragrant and precious memories.

"How shall I speak to you to-night of the administration of his successor, whom we have with us full of years and honors? His life and his works are familiar to you all and have been to us a living inspiration. I think we often fail to appreciate the goodness and greatness of those who are very near and very dear to us. What wonderful changes he has witnessed in his day! When we recall that he has lived in Boston, which he loves so well, for more than fourscore years, that he has lived under the administration of every Bishop of the Diocese of Boston—I think the sole survivor of all his contemporaries in the priesthood—that he has walked in and out amongst us—boy and man, priest, bishop and archbishop—all his life, what memories and thoughts come back to him as he reflects upon the early history of Massachusetts and recalls that in the 'Liberties of Massachusetts' in 1647, 'it was ordered and enacted by the authority of this court that no Jesuit, or spiritual or ecclesiastical person (as they were termed) ordained by the authority of the Pope, shall henceforth, at any time, repair or come to this jurisdiction, and if any person shall give just cause of suspicion that he is of such society or order, he shall be brought before the magistrates, and if he cannot free himself of such suspicion, he shall be committed to prison or bound over to the next Court of Assistants to be tried and proceeded with by banishment or otherwise as the Court shall see cause; and if any person so banished be taken a second time within the jurisdiction upon lawful tryall and conviction, he shall be put to death. Provided this law shall not extend to any such Jesuit or Ecclesiastical person cast upon our shores by shipwreck or other accident, so long as he continue no longer than he may have

opportunity of passage for his departure'; and that in 1689 the boast was made that there was not a single Papist in all New England.

"As he looks upon this representative audience and remembers that there are twice as many Catholics in this city under his spiritual jurisdiction as was the whole population when he was ordained a priest, and more Catholics in Massachusetts than its total population at that date, he may well rejoice at the results.

"I shall not attempt to say what I would wish to say in his presence. His well-known modesty would not permit it, and I know also, that I could not give expression in words to what all your hearts feel; nor does he need any such perishable things as words. His good deeds, his works, the churches erected under his administration, the charitable institutions, orphanages and asylums are his memorials, and will speak for him long after all of us are mute and most of us forgotten.

THE REV. THOMAS H. SHAHAN

"When we think of the marvellous change in public opinion in our own day as shown in the recent utterances in the public press and by non-Catholic public men in commenting upon the death of His Holiness, Pope Leo XIII., and when we read of a leading Methodist preacher speaking of the late Pontiff as 'A Christian Brother, a leader of the great army of the Lord's Hosts, a spiritual commander-in-chief, a champion of the Faith who never wavered from the Catholic position and the theology of Thomas Aquinas, who has done much for the progress of civilization, who has restored the golden age of Papacy in its best sense, we begin

to realize what progress the Church has made in our own day. And now in this day, while we may be pardoned for a little exultation for what has been accomplished during the last hundred years by the labor and devotion of the generations that have preceded us, who kept the Faith and fought the good fight, let us not be vainglorious; there is much to be done, and the battle for the right is always on. License or Tyranny, Anarchy or Despotism are always to be feared. If we are to maintain our institutions we must not be indifferent to the dangers confronting us, the tendency to mob law and anarchy; our Church is always the upholder of law and order and commands obedience to properly constituted authority.

"Nowhere in the world since the adoption of our Constitution has the Catholic Church made greater progress than in the United States. We believe it to be the safeguard of the Republic. As Catholics, believing that all men are equal in the sight of God, if we are true to the teachings of the Church, we will be true lovers of our country, loyal citizens and supporters of a Constitution that proclaims all men equal under the law.

"Recognizing our obligations to God and country, can I more fittingly conclude my remarks than in the words which the incorporators of this city caused to be inscribed on the great seal of the City of Boston, 'Sicut Patribus sit Deus nobis.' As God was with the Fathers, so may He be with us!"

Sketch of the Rev. Joseph Camille Caisse.

THE REV. J. C. CAISSE was born in St. Paul de Joliet, Quebec, Canada, July 14, 1842. He was educated at the College of the Assumption, Diocese of Montreal, where he was a classmate of Sir Wilfrid Laurier, and was ordained at the Seminary of St. Sulpice, December 17, 1865. From 1865 to 1874 he was professor of philosophy at the College of the Assumption. From 1874 to 1884 he acted as chaplain to a religious order in Montreal. From 1884 to 1889 he was parish priest of St. Sulpice, Province of Quebec. In the Fall of 1889 he was invited to the pastorship of St. Mary's parish in Marlborough by Archbishop Williams. He has paid off the debt on the parish property and built a parochial school. Among the French of Canada and New England he is widely known as a sacred orator.

THE REV. J. C. CAISSE

Fr. Caisse spoke in French as follows:

"Avant tout, je dois demander pardon à cet honorable auditoire de ne pas m'exprimer dans la noble langue du pays, bien que je sois du pays. Je ne parle l'anglais que très imparfaitement; conséquemment, par justice pour l'élément français, que je représente ce soir, et aussi un peu par justice pour moi-même, je demande qu'il me soit permis de parler dans ma langue maternelle.

"Au reste, dans une démonstration comme celle-ci, la langue française ne saurait être étrangère, ni au point de vue religieux, ni au point de vue national. Au point de vue religieux: est-ce que les premiers apôtres de Boston et du Massachusetts n'ont pas été des religieux français? et le premier évêque de Boston n'a-t-il pas été un prélat français, De Cheverus, choisi par Rome, sur la recommandation du très illustre Carroll, fondateur de la hiérarchie épiscopale en ce pays? Au point de vue national, est-ce que la langue française n'a pas été la seule langue étrangère à saluer l'avènement et à chanter le triomphe de la jeune République de 1776?

" Maintenant permettez-moi de m'adresser en français au vénérable Archevêque de Boston; je serai le plus bref possible.

" Monseigneur, dimanche dernier, dans votre insigne cathédrale, vous montiez à l'autel pour remercier, dans l'effusion de votre âme, Notre-Seigneur, le Prince des Pasteurs, de toutes les faveurs spirituelles répandues, avec tant d'abondance, depuis un siècle sur l'église de la Nouvelle-Angleterre, et en particulier sur votre diocèse et votre belle ville épiscopale. La voix d'un évêque, que nous aimons toujours à entendre, car, comme celle du Grand Apôtre, elle annonce la parole divine en toute doctrine, cette voix, dis-je, parlait à tout le peuple fidèle réuni au pied des autels. C'était le parfum de la prière, c'était la démonstration religieuse, à laquelle vous aviez convié tous vos prêtres, vos aides fidèles et dévoués dans la grande œuvre du salut des âmes. La démonstration de ce soir revêt un caractère moins auguste, mais plus familial, j'oserais dire, et plus à la portée de tout le monde. Aussi il y a ici des représentants de toutes les classes de la société; il y a des interprètes de toutes les langues qui se parlent dans votre diocèse, pour redire, chacun dans l'idiôme qui lui est cher, la vénération profonde et toute la reconnaissance qu'ils vous doivent pour votre esprit de justice et votre dévouement exemplaire à l'église, pendant les 58 années de votre sacerdoce, et les 37 années de votre épiscopat—épiscopat qui demeurera grand dans les annales de l'église, grand surtout devant Dieu, car il aura été le règne de la justice et de la paix—"Justitia et pax osculatæ sunt." Pour moi, parlant au nom des Franco-Américains de votre diocèse, c'est un devoir et un bonheur de reconnaître ici les titres sacrés que vous avez comme évêque et comme ami juste et fidèle à notre reconnaissance et à notre soumission entière à votre direction épiscopale.

" L'émigration canadienne-française s'est dirigée de ce côté-ci, surtout depuis le commencement de votre épiscopat . . . Naturellement nous avons apporté nos défauts et nos qualités; il en est de même pour tous les peuples qui émigrent. Comme les Troyens du pieux Enée qui portaient avec eux leurs divinités, les émigrants canadiens n'ont pas oublié, en traversant la frontière, leur langue, le clocher de l'église, et la religion du pays. Ils se sont groupés peu à peu sous les plis d'un drapeau qui leur est cher, celui de "St. Jean-Baptiste." Avec le sage lenteur de l'église, vous leur avez donné, Monseigneur, dans le temps voulu, des pasteurs, des religieux, des religieuses de leur nationalité, et aujourd'hui votre nom est béni comme celui d'un père dans les paroisses canadiennes-franaçises de Lowell, Lawrence, Boston, Haverhill, Salem, Marlboro, Lynn, Cochituate, Brockton, Amesbury, Newburyport. Car dans toutes ces villes ou cités, avec votre bienveillante

permission et sous votre paternelle direction, les églises et les écoles se sont élevées comme par enchantement.

"Grâces au zèle des recteurs nommés par Votre Grandeur, les Canadiens ont retrouvé ici l'amour de l'église et du clocher, cet esprit paroissial qui nous a sauvés comme peuple lors de la cession de sa colonie par la France à l'Angleterre. C'était providentiel pour nous.

"Dans nos temples et nos écoles nous enseignons à nos populations, avant tout, la fidélité à l'église et l'amour du drapeau étoilé qui les protège sous ses plis glorieux. Nous travaillons à faire de nos paroissiens de bons citoyens américains et de vrais chrétiens, tout en gardant comme dépot sacré, notre langue et nos meilleures traditions nationales et religieuses. Dans cette voie, parfois difficile, vous avez été pour nous un guide ferme, éclairé et dévoué. Soyez donc béni, Monseigneur, pour tout le bien que vous nous avez fait et daigne le Seigneur vous laisser encore bien des années à la tête du vaste et beau diocèse de Boston."

TRANSLATION:*

"I must first admit my inability of addressing this honorable assembly in the beautiful English language, although a resident of this great republic. From the outset, you are convinced that my foreign accent betrays me, therefore, in justice to the French element that I represent this evening, also to do justice to myself, I would ask leave to speak in my own mother tongue.

"Still, in a like demonstration, the French language cannot sound strange, either from a religious or a national standpoint. Were not the first apostles of Boston and of Massachusetts French religious? And the first bishop of Boston, was he not the French prelate—De Cheverus—chosen by Rome on the recommendation of the very illustrious Bishop Carroll, the founder of the episcopal hierarchy in this country? From a national standpoint, was not French the first foreign language to salute the advent and to sing the triumph of this young republic in 1776? In consequence, you will now allow me to address the venerable Archbishop of Boston in the familiar accents of my mother tongue.

"On Sunday last you ascended the altar steps of your time-honored Cathedral to render thanks to our Divine Lord, the Prince of Pastors, for all the spiritual favors so abundantly bestowed during a whole century on the Church of New England, and in particular on your diocese and on your beautiful episcopal city.

"We are always happy to hear the voice of the venerable Bishop of Manchester, because, like that of the great apostle, it announces the word of God in pure doctrine. It was the privilege of the faithful assembled at the foot of the altars to listen to the same touching voice, the occasion being the religious celebration to which your lordship had invited all your priests, your devoted and faithful assistants in the great work of the salvation of souls.

"The demonstration of this evening assumes a less solemn character, but more familiar, I would say, and within the reach of every one. In fact, there are here the representatives of all classes of society; there are interpreters of all the languages

*From the *Boston Herald*

spoken in your diocese to repeat, each in his particular and idiomatic way, the profound veneration and heartfelt gratitude he owes you for your spirit of equity and your exemplary devotedness to the Church during the 58 years of your priesthood and the 37 years of your episcopate, which period will ever remain foremost in the annals of the Church, but which will count especially in the eyes of God, because it will have been a reign of justice and peace. 'Justitia et pax osculatæ sunt.'

"Speaking as I am in the name of the French-Americans of your diocese, it is a duty and a pleasure to acknowledge here publicly the sacred rights you have as bishop and as a faithful and just friend, to our gratitude, to our entire submission to your episcopal direction. French Canadian emigration has drifted in this direction, especially since the beginning of your episcopate. Naturally, they brought with them their failings and good qualities. The same may be said of all people who emigrate."

"Like the Trojans, impersonated by the pious Aeneas, they bring with them their gods. The Canadian emigrants in crossing the frontiers did not forget their language, the steeple of their church nor the religion of their country. They grouped gradually under the folds of the banner so dear to them—that of St. John the Baptist. With the slow wisdom of the Church you gave them, my lord, in due time, pastors and religious of their own nationality, and to-day your name, like that of a father, is held in veneration in the French-Canadian parishes of Lowell, Lawrence, Boston, Haverhill, Salem, Marlboro, Lynn, Cochituate, Brockton, Amesbury, Newburyport, for in all these cities and towns, with your cordial permission and under your fostering care, churches and schools have spontaneously sprung into existence.

"Thanks to the zeal of the rectors named by Your Lordship, the Canadians providentially found here their religion and their church; also that spirit of union with their pastors which saved them as a people, when France ceded her colony to England. In our churches and schools come foremost the teachings of fidelity to Mother Church and loyalty to that glorious banner which waves protectingly over us. We also work to make of our people good American citizens and true Christians, while adhering to their language and their traditions, both national and religious. On this sometimes rugged way Your Lordship has been for us a firm, an enlightened and a devoted guide.

"May you be blessed, My Lord, for all you have done for us, and may the Almighty spare you many more years to guide the destinies of this vast and flourishing archdiocese of Boston.

THOMAS DWIGHT, M. D.

DR. THOMAS DWIGHT was born in Boston, October 13, 1843. He graduated from the Harvard Medical School in 1867 and studied abroad two years. He was instructor and lecturer in the Harvard Medical School from 1872 to 1883, succeeding Dr. Oliver Wendell Holmes in the latter year as Parkman professor of anatomy. This chair, which Dr. Dwight still holds, was formerly filled by his maternal grandfather, Dr. John Collins Warren, a scientist of distinction. Dr. Dwight was editor of the Boston Medical Journal, 1873-78, and has published books and articles on his specialty.

He is president of the St. Vincent de Paul Society in this city, a position which lent peculiar authority to his address, the subject of which was:

DR. THOMAS DWIGHT

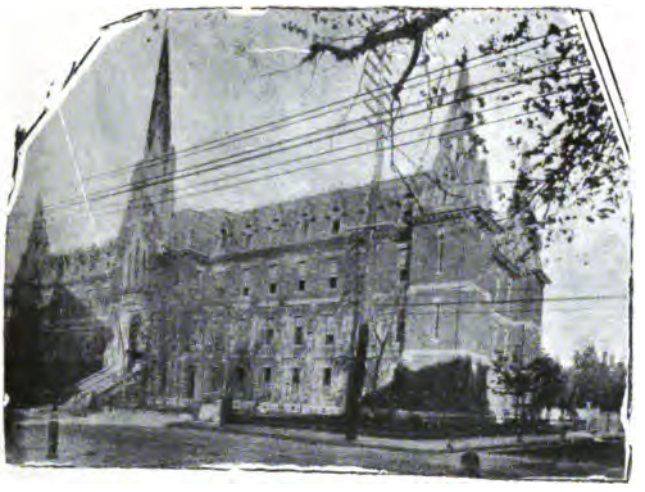
A CENTURY OF CATHOLIC CHARITIES.

"IT was still dark when an inhabitant of Water street early in the last century was awakened by the noise of a saw, and on coming down recognized Bishop de Cheverus sawing a pile of wood which had stood uncut for days at the door of a poor invalid. Thus did the first bishop of Boston set the example. I have not time to mention other instances of his charity. Indeed, with few exceptions, they are written only in the book of the Recording Angel.

"This was the era of individual charity. Actuated by the same spirit Bishop Fenwick, in 1831, provided for three girls left destitute by the death of a widowed

mother. Anxious to found an asylum he obtained three Sisters of Charity from Maryland, Sister Ann Alexis being at their head. In 1832 the modest forerunner of the present St. Vincent's Orphan Asylum opened its doors. Sister Ann Alexis was truly a valiant woman. To her the success of the asylum was chiefly due. Her calm, strong face in the white cornette of the Sisters of Charity is one of my earliest Catholic recollections.

"Another is that of the ascetic, earnest, enthusiastic Father Haskins, now remembered particularly as the founder of the House of the Angel Guardian. A Protestant by birth, a Harvard graduate, an Episcopal clergyman, he became a Catholic in 1840. His first refuge for boys was opened in the North End, in 1851. Seven years later he bought the land, and soon completed the present building



HOME FOR DESTITUTE CATHOLIC CHILDREN

in Vernon Street, which he managed while still working as a parish priest.

"Let it be noted that the first two Catholic houses were for children. Let us remember also the 55 long years from the dedication of the first Catholic Church to the final completion of the second Catholic charitable institution. To those born in easier times this may seem no great progress; not so to those who have their own memory of the conditions.

"The period from about 1860 to 1870 may be called that of foundations. There was the Carney Hospital on land given by Andrew Carney; the Home for Destitute Catholic Children, first discussed at the house of Patrick Donahoe; the House of the Good Shepherd for the reform of unfortunate girls and women; St. Joseph's Home, a temporary refuge for destitute women; St. Elizabeth's Hospital, and St

Mary's Infant Asylum. In 1870, the little Sisters of the Poor came at the call of Your Grace to open their home in Springfield Street for the aged poor.

"Similar sights were witnessed elsewhere: St. John's Hospital and St. Peter's Orphan Asylum, of Lowell; at Salem the City Orphan Asylum, the charity of a layman, Thomas Looby; at Lawrence, the Protectory of Mary Immaculate, better known as the orphan asylum. Thus at the end of this decade, which is, more-

CARNEY HOSPITAL

over, memorable as that of Your Grace's accession to the bishopric, there were asylums for boys, girls and infants, a reformatory for women and Catholic hospitals. That many of these institutions were still in a very rudimentary condition is true; but the planting had been done. The garb of our Sisters was becoming familiar, and the distinctly Catholic names of our organizations were growing less startling to our neighbors.

"This period was followed by that of growth. Several new institutions, and indeed, most important ones, were founded, but the striking feature in the last third of the century is that of the expansion both of the new and the old. In 1880 the Little Sisters of the Poor entered their new house in Dudley Street. They opened one in Charlestown in 1883 and in Somerville in 1889.

"The Working Boys' Home was founded in Bennett Street in 1883; St. John's Industrial School at Newton Highlands was added to it in 1894. The Working Girls' Home, established under the Gray Nuns in 1888, entered its present model building in 1893. St. Francis' German Catholic Orphan Asylum and Home opened its doors to the aged and infants in 1891. The Home for Consumptives was incorporated in 1892; the Holy Ghost Hospital at Cambridge in 1894. The youngest, and one of the worthiest of our charitable institutions is The Daly Industrial Home for Girls.

HOUSE OF THE GOOD SHEPHERD

"Among the latest foundations are those of the Sodality of Catholic Alumni, an employment bureau, and the Sailors' Catholic Club, which latter is a brilliant success. The same expansion was seen in other cities, but I cannot pause to describe it. Indeed, I have not aimed at an exhaustive account.

"Thus we see to-day in their strong youth and early prime Catholic institutions for the needy from the cradle to the grave, reformatories for those who have gone astray, hospitals for the suffering. I shall not try to tell how the number of Religious has increased, how the inmates have multiplied till the counting of the thousands who have cause to bless the Church's charities becomes bewildering, nor shall

I estimate the cost. But we know that it must have been immense, and, not forgetting the generosity of non-Catholics, it was met in the main by the mites of the poor and the sacrifices of those not rich.

"But there is another form of charity than that of giving money. It is that of giving one's own time and trouble to the service of God's poor. So far we have followed the development of institutions; now let us follow that of lay organizations for visiting the poor at their homes or for ministering to them elsewhere. The first conference of the Society of St. Vincent de Paul was founded by Your Grace in 1861 in your then parish of St. James.

"It was soon followed by those of Holy Cross, SS. Peter and Paul and St. Mary. At the end of 1865 these were brought into closer connection by a particular council,

CONSUMPTIVES HOME

which held its first meeting in January, 1866, James Collins, who had been at the head of the first conference, being chosen president.

"In 1870, at the close of the decade of planting, there were nine conferences scattered throughout the city proper, South Boston, East Boston and Roxbury. Then to the society also came the period of expansion. At the close of the last year there were 39 conferences under the particular council of Boston, besides isolated ones. During 1902 the 575 members made more than 22,000 visits to the poor and spent more than $25,000.

"Almost at once after the formation of the particular council the question of the protection of Catholic children became a burning one. The foundation of St. Mary's Infant Asylum is, in part, due to our members, and from then till now the question has weighed heavily upon us. The establishment of an office of the society in the Charity building in 1888 by Thomas F. Ring was a most important

step. He was president of the particular council from 1876, later of the central council also, to his lamented death in 1898.

"No one is so closely connected in my mind with works of charity as this true Catholic. He was not one to whom the presidency was a heavy burden, which the loyal son of the Church accepts as a duty. Still less was he one whose purity of purpose was soiled by the slightest taint of ambition or self-seeking. The society

HOUSE OF THE ANGEL GUARDIAN, VERNON ST., ROXBURY

was his life. He planned for it, worked for it, loved it, lived for it; and yet it was not to him an end, but only the means of satisfying his love for the poor.

"The work of the society falls into two chief divisions, one, and indeed the primary one, is that of visiting the poor at their homes, the other is that of special works, done in part by agents. The committee of Our Lady of Ransom now directs the work of the society in relation to children. I refer to those who through misfortune or through some fault, often not their own, are in danger of being sent where their Catholic faith, their most precious, if not their only possession, would be endangered.

"On this joyful occasion I allude unwillingly to the wrongs that thousands of such have suffered at the hands of the state, and I do so only to show the necessity of this work. I am glad to say that the justice of our claim that the child has a right to his religion is more and more generally acknowledged; but the price of liberty is perpetual vigilance. I wish all success to the Charitable Bureau which has assumed the task of defending the rights of Catholic children who have become wards of the state or of cities.

"A lady in our employ has worked assiduously for years in conjunction with the Irish Charitable Society for the protection of Irish girls and women landing without proper protection on our shores. Later the St. Vincent de Paul Society has extended the work to immigrants of all nationalities. Those from

THE REV. GEORGE HASKINS

the south and east of Europe and from Asia Minor are especially in danger from proselyters who come to them as wolves in sheep's clothing.

"When the earlier conferences were organized the parish priest chose plain, sturdy men whom he could thoroughly depend upon. Not only did they do their charitable work well, but they helped him about the church with a devotion that cannot be too much praised, for be it noted, this is no part of the duty of a member. Would that any words of mine could move others as those of Thomas F. Ring moved me when sometime in the late seventies he spoke before the Catholic Union of what men of education might accomplish if they would join this society. True,

we have many such amongst us, but we need more. First of all, however, they would have to do as I have done, namely, to learn charity and forgetfulness of self from their humbler brothers, and that whatever they may bring to the Society they themselves will be the chief gainers.

"It must be admitted that our women have shown more initiative in the service of the poor than our men. They have appreciated more clearly that this work demands the very best thought that the community can offer. In 1869 Fr. Reiter organized the Society of St. Elizabeth, which is still doing noble work among the women and children of the German parish.

SISTER ANN ALEXIS

"St. Joseph's sewing school, which undertook about 15 years ago the instruction of Italian girls, sprouted from an earlier one in St. Joseph's parish. I wish I could dwell on the admirable work of the Guild of St. Elizabeth founded in 1899 by the Rev. Thomas I. Gasson, S. J. Its work is chiefly among the children of the South End, and includes kindergarten, cooking school, a collection of books from the Public Library and visits to the suffering. Not time only, but words fail me to do justice to it.

"I may say the same of the Young Ladies' Charitable Association, which began with 30 members in 1891, and at the last count had 1000. Their indignation at the

denial of the consolations of their religion to the Catholic inmates of a certain institution, led them to establish the Free Home for Consumptives which they direct. Moreover they scatter works of charity broadcast throughout the city.

"Over 10,000 have been cared for by the Home and the Association. It was my intention to speak the name of no single living member of the laity, but I cannot deny myself the pleasure of announcing that our Holy Father Pius X. has sent a special blessing, the first he has granted to any society in this country, to the association and to its president, Miss Elizabeth A. Power.

"An organization of far less pretensions than the Catholic Church may well be asked to show its works. Here is our answer. These works are Catholic in the sense that they are founded and controlled by Catholics, and that their atmosphere and purpose is Catholic. But, with perhaps a few exceptions, owing to peculiar conditions, they stand ready to help all, without regard to creed or race. Gladly do we give honor to those who have worked and are still working in this cause; but the evidence of God's protection is so overwhelming that exultation is out of place. We can only bow the head and say: 'Non nobis, Domine, non nobis, sed nomini tuo da gloriam'."

FRANCIS J. BARNES, M. D.

DR. FRANCIS J. BARNES was born in Newton, Mass., June 25, 1863. After graduating from the public grammar and high schools, he entered Boston College, where he graduated with highest honors in 1884. He studied medicine at the Harvard Medical School and in Vienna, and began the practice of his profession in Cambridge, in 1889. In 1895 he was appointed lecturer in physiological psychology at Boston College. Pressure of professional work compelled him to resign this position in 1901. He is still practising medicine in Cambridge.

DR. FRANCIS J. BARNES

DR. BARNES' discourse treated of:

CATHOLIC EDUCATION.

"IT is now almost 1900 years since the Catholic Church received her divine commission to go and teach all nations. And all through those centuries, in spite of the bitterest opposition, the most cruel persecutions, she has never once faltered in the performance of her sacred duty.

"She came first upon an age of moral decadence, when luxury and sensuality had sapped the foundations of pagan civilization. Man had sunk to such depths of moral degradation as the world had never witnessed before. The old religions

had lost their hold upon the people, and, in their madness, men worshipped with divine honors the foulest monsters in the persons of the Roman emperors.

"Undismayed by this moral chaos, undaunted by tortures the most frightful that human ingenuity could devise, the Church of Christ began the work of regenerating mankind. Establishing herself within the very shadow of the imperial throne, she gathered about her a little band of disciples recruited from all ranks of society. The patrician, the plebeian, the soldier, the scholar, came to her to learn the new doctrine which had been intrusted to her by the Master. And when she had instructed them and converted them and purified them she sent them forth in turn to teach the new learning to their pagan brothers.

"And so the work went on, generation after generation, and century after century, until the paganism of the Romans had vanished and the empire of the Cæsars had become the dominion of Christ.

"Nor were the labors of the Church limited by the boundaries of Roman civilization. She sent her missionaries into every part of the known world, into Asia and into Africa, and among the barbarians of the North, and wherever these Christian teachers went they not only dispelled the darkness of heathenism, but they brought to the people the arts of civilized life, and the sciences, and the literature of classic antiquity, which, even in our own day, has not lost the power to strengthen, to enlighten and to refine the human mind. The Church established her schools, both secular and monastic, among the peoples she had converted, and soon the Celts and the Saxons and the Franks could boast of saints and scholars whose genius and learning have been the wonder of succeeding ages.

"I need not recall to your minds the familiar story of the labors and hardships of the early Catholic missionaries in America—how they gladly gave up all that the human heart holds nearest and dearest, and came here to sacrifice their very lives in rescuing the Indians from the horrors of barbarism. The Catholic names of our rivers and lakes and mountains remain to-day as a memorial of their achievements. Long before the United States had been dreamed of the Church had begun the work of Catholic education on this continent, and she has continued it up to the present day.

"When the Catholics migrated here from Europe, the Church sent her priests with them to keep alive the faith which they had brought from their old homes beyond the sea; and wherever they settled in sufficient numbers she endeavored to establish schools for the religious and secular education of the rising generations. And so, in 1820, we find her here in Boston opening the first Catholic school in all New England for the education of white children.

"The story of the growth of Catholic schools in this archdiocese from 1820 to the present time is briefly told. In 1826 the Rt. Rev. Bishop Fenwick established a day school for both boys and girls, and in 1829 a classical school for boys was opened and taught by the bishop and his clergy. Bishop Fenwick's efforts to establish schools were greatly impeded by the poverty of the people, and the hostility toward denominational schools which was so rampant from 1850 to 1866 rendered the work of his successor, the Rt. Rev. Bishop Fitzpatrick, extremely difficult.

"In 1866 there were in all Massachusetts, which then formed the diocese of

Boston, 10 schools for girls and four for boys. In that year the Most Rev. Archbishop Williams was consecrated Bishop of Boston. In 1872, when the present limits of the diocese were fixed, there were 13 Catholic parochial schools, 11 for girls and two for boys. Schools for boys previously established at Salem, Lowell and Lawrence had been closed for lack of funds. From 1873 up to the present time the growth of our Catholic schools has been constant, and, in recent years, comparatively rapid. To-day we have, in the archdiocese of Boston alone, Catholic schools in 68 parishes, and these schools are attended by 44,538 children. In the rest of the state there are over 26,500 pupils attending parochial schools. So that at present there are in the Catholic schools of this Commonwealth over 71,000

ABBÉ HOGAN

pupils. This, of course, does not include the number attending private Catholic schools, academies and colleges.

"Now, to educate these 44,538 pupils of the archdiocese of Boston, it is estimated by Fr. Louis S. Walsh, the diocesan supervisor of schools, that it would cost the various cities and towns for annual running expenses the sum of $1,285,267.04, and to build schoolhouses for all these children it would cost about $6,680,700. What a story of sacrifice on the part of our people do these figures tell! More eloquent still, when we remember that these same people are compelled by the injustice of the Commonwealth of Massachusetts to support state public schools which their children never enter.

"We are giving to all these children a secular education which is at least as good as that provided by the state; and we are giving, in addition to that, a religious education which the state cannot supply and which is the only kind of education that can be relied upon to produce moral men and women. And yet we are told, with an air of finality, that we must never expect to be given our share of the school funds of the state, because those funds cannot be used for 'sectarian purposes.' Well, 'sectarian purposes' aside, let the state pay for the secular education which is given in our schools and we will attend to the rest.

"Much of the opposition to our claim for a share of the public funds for the support of our schools arises from a misapprehension of the function of the state in regard

ST. JOHN'S SEMINARY, BRIGHTON. THEOLOGY HOUSE

to education. To-day the existence and prosperity of the state are dependent in a large measure upon the morality and culture of its subjects. Consequently the state may justly demand that its subjects shall receive a moral and intellectual training. On the other hand, it is the right and one of the most sacred duties of the parent to educate his children according to the dictates of his conscience; and the state is bound to respect that right and to maintain those conditions under which that right may be freely exercised. And there the function of the state in regard to education ceases.

"It has no right to assume the role of general schoolmaster of the people. It has no more right to impose upon them a system of irreligious education than it has to impose upon them a system of state worship. The state is bound to respect

the rights of all its subjects, and Catholics are well within their rights in demanding a just share of the public funds to enable them to educate their children as their consciences require.

"The Catholic Church has no desire, as has been intimated in certain quarters, to gain control of the public schools. She is perfectly willing to leave them to those who pompously pronounce them 'the best that the world has ever had.' But she insists to-day, as she has always insisted, that her children shall receive that education which will fit them to fulfil the end for which they were created. To her the child is not a mere mechanical contrivance of bones and nerves and muscles, but a creature stamped with the image of his Creator, endowed with an immortal soul and destined for a supernatural end.

"She is no novice in the field of education; and she knows by bitter experience the evils that result from an education in which religion has no place. She know how fatuous is the attempt of modern educators to mould our children into moral men and women by a system of ethical teaching based upon utilitarian theories; and she is constantly reminding us of that solemn fact so long ago proclaimed by Washington, when he warned us in his farewell address, that, 'reason and experience both

REV. WM. F. GANNON, S. J.

forbid us to expect that national morality can prevail in exclusion of religious principles.' Without religion we can have no morality, and without morality society becomes a chaos. We have in this country to-day a condition of affairs which has been well characterized by one of our most sagacious statesman as truly appalling.

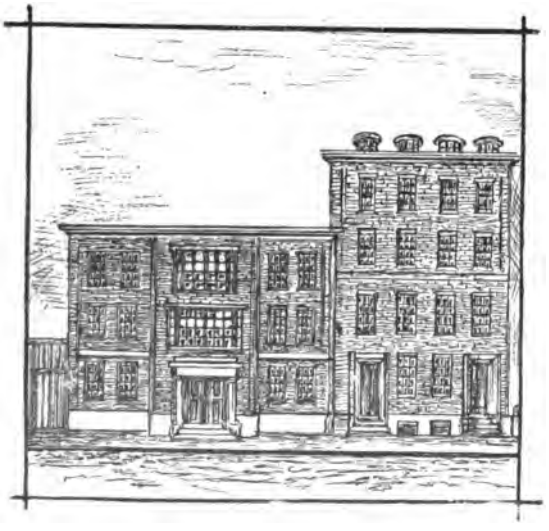
"Crime is everywhere increasing, public and domestic morals are growing more and more lax, organized defiance of the law is becoming more and more frequent,

the churches are being depleted, the people are being dechristianized. Two-thirds of our population are not affiliated with any Christian denomination. No wonder that education has been invoked as our sole means of preventing the moral ruin with which we are threatened. But we should not be so deluded as to expect that our system of state education will produce any deep or lasting effect upon the moral condition of the nation.

"Without religion the public schools can do little more than give the child a modicum of intellectual training. It teaches him to read and write, it gives him some knowledge of geography and mathematics, and perhaps a smattering of physical science and one or two languages; it endeavors to inspire him with a kind of sentimental patriotism, and it sends him forth with an exaggerated notion of his own importance and a deeply rooted conviction that the public school, as an educational institution, has no equal.

"It is futile to attempt to improve our national morality by such an education as that—an education which neglects the conscience and stifles the religious cravings of the child. If we would have our children moulded into moral men and women, Christian citizens of this great Commonwealth, we must educate them in schools in which morality is taught, not as a collection of utilitarian precepts, but as a body of law based upon the necessary relations of the creature to his Creator; in which patriotism is inculcated, not as a mere sentiment, but as a sacred duty; in which religion permeates the very atmosphere with which the child is surrounded, inspiring and controlling and directing his every thought and action, and guiding him ever onward and upward toward that higher future life for the enjoyment of which he was created."

Boston Catholic Educational Institutions.



OLD ACADEMY OF NOTRE DAME, LANCASTER ST.

FITTON SCHOOL EAST BOSTON

Boston Catholic Educational Institutions.

NOTRE DAME ACADEMY, BERKELEY ST.

MT. ST. JOSEPH ACADEMY, BRIGHTON

Boston Catholic Educational Institution.

ST. MARY'S PAROCHIAL SCHOOL

Boston Catholic Educational Institutions.

ST. AUGUSTINE'S PAROCHIAL SCHOOL, SO BOSTON

ST. FRANCIS DE SALES' SCHOOL, CHARLESTOWN

ST. PATRICK'S PAROCHIAL SCHOOL, ROXBURY

ST. PETER'S PAROCHIAL SCHOOL, DORCHESTER

SKETCH OF MAYOR COLLINS.

THE HON. PATRICK ANDREW COLLINS was born in Fermoy, Ireland, March 12, 1844. He came to Chelsea, Mass., in 1848, and worked at different occupations until 1866. In 1868 and 1869 he served as a member of the Massachusetts House of

HON. PATRICK A. COLLINS
Mayor of Boston

Representatives and in 1870 and 1871 as a State Senator. He graduated from the Harvard Law School in 1871 and immediately began the practice of his profession. In 1883 he took his seat in Congress, as the first Catholic representative from this state, and was twice re-elected. He was consul-general at London, 1893-7, and has presided over a Democratic National Convention, that of 1888. He has been president of the Catholic Union of Boston and of other societies and was elected Mayor

of Boston for the term 1902 and 1903. On presenting himself for re-election in December, 1903, he received the largest plurality ever given to a candidate for this position. Mayor Collins is the second Catholic who has been honored with the dignity he now holds. He was an intimate friend of John Boyle O'Reilly and is an orator and statesman of national renown.

THE MAYOR'S ADDRESS:

"You almost take my breath away. I rise simply in response to the command of the 'benevolent despot,' the Rt. Rev. Chairman, who has summoned me to say a word without giving me a hint, or a text, or a topic. But as an obedient son of the Church I am bound to obey, and simply come forward to bow my acknowledgments. I know that to-night you have had historical instruction enough to last you for the next century—(laughter)—and perhaps controversy enough just preceding me to enable you to understand the entire system of education, religious and secular. I come simply to bear testimony, as a civic official, to the great conservative and moral force recognized by the entire community, which the Catholic Church embodies.

"One fact alone, as a startling proof of the growth of our Church here and elsewhere, is all I intend to contribute. Shortly before the corner-stone of the old Franklin Church was laid, Hannah Adams, living somewhere between Medfield and Brookline—for she was a migratory 'blue-stocking'—wrote a letter to Bishop Carroll when she was preparing her history, or her directory of religions, asking how many Catholics there were in the whole United States; and the first Bishop wrote back to Hannah Adams, a little more than 100 years ago, that there were only 80,000 Catholics in the entire republic. It takes about eight strong parishes in the city of Boston, out of the 50 odd, to reckon that number of Catholics to-day. (Laughter.)

"I think Fr. Ronan (more laughter) would claim a very large percentage himself for St. Peter's in Dorchester. At all events, we know that the city of Boston to-day numbers at least three times as many more men, women and children in the Catholic fold as there were in the entire republic when Bishop Carroll wrote that letter to Hannah Adams. I come, therefore, not in the spirit of controversy, but in the spirit of exultation which has been to some extent discountenanced to-night, to rejoice and be glad; and if I had to preach from a text I should preach, I think, from the words of St. Peter, 'It is good for us to be here.' And I desire to emulate what I know the first prelate who presided over this diocese had for a motto, 'Say nothing, but saw wood.' (Great laughter.) I will not detain you a moment longer, because you share my desire to hear a few words from our revered and benign pastor of this great flock in Boston, the Most Rev. Archbishop Williams." (Loud applause.)

ARCHBISHOP WILLIAMS.

THE MOST REVEREND JOHN JOSEPH WILLIAMS, D. D., was born in Boston, of Irish parents, April 27, 1822. At the age of five he attended the Cathedral school, recently founded by Bishop Fenwick, where he was taught by Mr. (subsequently the Rev.) James Fitton. When eleven years old he was sent to a Sulpician College in Montreal. Graduating in 1841, he completed his studies at the Grand Seminary

ARCHBISHOP WILLIAMS

of Paris and was ordained in that city in 1845. He returned to America and was assistant and rector at the Cathedral under Bishop Fitzpatrick until 1857. He was then made pastor of St. James church and, while holding this position, was appointed Vicar-General. Within a month of Bishop Fitzpatrick's death in 1866, he was consecrated Bishop of Boston. As bishop, he erected the new Cathedral projected by his predecessor, and a splendid seminary for ecclesiastical students of the New England province in Brighton. In 1875, he was made archbishop. The twenty-

fifth anniversary of his consecration was celebrated in 1891, and the semi-centennial of his ordination in 1895. The principal feature of the latter celebration was a banquet given in Music Hall, which was attended by His Eminence, Cardinal Gibbons, His Excellency, Archbishop Satolli, eight archbishops, nine bishops, the Governor of the Commonwealth, Frederic T. Greenhalge, Bishop Lawrence of the Episcopal church, and an immense gathering of the Catholic clergy and laity. In 1891, at the Archbishop's request an auxiliary bishop, the Rt. Rev. John Brady, D. D., was appointed to relieve him of certain responsible duties, rendered more and more onerous by advancing years and the increase of the Catholic population.

THE ARCHBISHOP'S ADDRESS.

"To the gentlemen of the Historical Society I have first to give my thanks for the great satisfaction of this meeting. They have laid their plans well and have succeeded; and it will be a gratification for all those who cannot be here to-night to hear of it, and in the years to come it will be referred to always with great gratification—to know how we celebrated the anniversary of the dedication of the Cathedral of the Holy Cross.

"I would rather not say anything to-night because I cannot speak of the Cathedral of the Holy Cross without bringing in myself. Since my birth I have never left the home which we hold in the parish of the Holy Cross, for I consider the time that I was in college and the seminary still as a term when I was away only for a time, while the home was the same in the parish.

"My father came to Boston in what I think to be the first vessel that brought passengers from Ireland directly to Massachusetts. My parents were married in the Cathedral. The day after my birth I was baptized in the Cathedral. At five years of age I went to the new school of the Cathedral. I spent six years in that school and as soon as I had finished my studies for the priesthood I came back to the Cathedral, and now for 58 years I have been in the parish of the Cathedral. (Applause.)

"I count the years spent at St. James' as a part of my Cathedral period, for it was only a portion of it set off for greater facilities and to have a new church.

"I was born under Bishop Cheverus. I was ordained under Bishop Fenwick. I lived with him a year and was at his death-bed, and the date mentioned this evening recalled the fact that he died on August 11.

"Remember, it was on August 11 that the convent was burned, and on August 11, a year after the burning of the convent in 1835, I stood on Warren Bridge, and saw all Charlestown Square in a flame, and the tavern which stood between the two bridges destroyed that night by fire while I looked on, and we knew that the men went from that tavern to burn the convent, and that was a year afterward, precisely, on that night.

"Speaking of the death of Bishop Fenwick, I have a treasure of his, and that is the chair in which he died, in my room, and it has been there since I have been Bishop.

"I have also the desk he sat at for years, and at which Bishop Fitzpatrick also sat for many years. It has been my desk now for 37 years. So you see how filled I am with the memories of the old Holy Cross Cathedral.

"The last thirty-seven years, of course, have been spent in the new Cathedral of the Holy Cross, for Bishop Fitzpatrick died on the spot where the Cathedral is, and I assisted in the ceremonies at his death-bed, and from that time to this my residence has been at the new cathedral.

BERNARD FOLEY,

The only living companion of Archbishop Williams, at the school in Holy Cross Church.

"Therefore, little as I wish to speak of myself, it would be impossible for me to speak of the Cathedral of the Holy Cross without alluding to my being present at this event. I knew all the old priests, for I went to the school which Bishop Fenwick opened in the cathedral and I went there six years and my teachers were those priests he was educating for the ministry.

"At the time of commencing the school there was only one priest in Boston, Fr. Byrne, ordained by Bishop Cheverus. The teachers were young men preparing for the priesthood, and those teachers were Fitton, Wiley, Tynan, Dr. Flaherty, Michael Healey, Fr. Conway, the McDermotts, two Lynches, three Bradys—all those were teachers during those six years while I was in the new part of the old Cathedral, showing how intimate I was with all the young priests.

"And all these are gone and many others, for I have to wait nineteen years after my coming to the Cathedral before I can find one of the clergymen of to-day.

"This is what makes those memories so dear to me and why I enjoy this evening so thoroughly. To bring back all those memories and to speak of them would take more time than you or I can give and a longer period than the reading of any of the papers you have heard here to-night.

"But one paper mentioned the generous gentlemen who gave their contributions for the new church in Franklin Street. Before I speak of them, however, let me indicate another point which has not been made.

"We bought that land from the Boston Theatre. Remember, the site of the old Cathedral was in the most beautiful part of the town—at the end of Franklin Square—and the theatre owned both sides of the lower part of the street. The theatre people agreed to sell us that lot at one-half what they could get for it.

"They preferred to have a church, even by Catholics, in that day, rather than have a tavern opposite their theatre, and they sold us the lot for half what they could get for it when we bought it. (Applause.)

"And remember, in that street in those days were some of the principal families of the city. I remember the Bradleys, the Wigglesworths, the Amorys and others, who lived each side of the street, showing what a spot it was, and one of the select streets of the city.

"Now to come to those gentlemen who so generously came forward at the time of the need of the young church. Their names are known everywhere in the city, honored and respected as they were in that time, and we rejoice to find the same names around us and the same honor and respect for them that they had at that time, showing that the good blood was there, and it has lasted, and we hope it will continue to last, for generations. (Applause.)

"We have plenty of things to forgive and to forget in the past ages for our race. But there is one thing we never forget—that is, a kindness done to us. (Loud applause.) Therefore, I rejoiced to have these names mentioned this evening, and I hope they will be treasured up and handed down to the generations to come, that they may know what the generous gentlemen of Boston did at the time when the few Catholics of Boston needed them to commence the Cathedral of the Holy Cross." (Prolonged applause.)

RT. REV. BISHOPS OF NEW ENGLAND

RT. REV. MATTHEW HARKINS, D. D
Bishop of Providence.

RT. REV. JOHN BRADY, D. D.
Auxiliary Bishop of Boston

RT. REV. THOMAS D. BEAVEN, D. D.
Bishop of Springfield.

RT. REV. BISHOPS OF NEW ENGLAND

RT. REV. JOHN S. MICHAUD, D. D.
Bishop of Burlington.

RT. REV. MICHAEL TIERNEY, D. D.
Bishop of Hartford.

RT. REV. WILLIAM H. O'CONNELL, D. D.
Bishop of Portland.

DISTINGUISHED GUESTS.

THE audience at Symphony Hall has never been equalled, in quality and representative character, by any gathering of Catholics in New England. The following imperfect list will afford some conception of the character of those occupying seats on the platform and in the body of the hall. A complete list is not, of course, possible, but every practical means has been taken to include all. Some here mentioned were invited but were not able to attend.

The Most Rev. John J. Williams, D. D., Archbishop of Boston.
The Rt. Rev. John Brady, D. D., Auxiliary Bishop of Boston.
The Rt. Rev. Denis F. Bradley, D. D., Bishop of Manchester.
The Rt. Rev. Matthew Harkins, D. D., Bishop of Providence.
The Rt. Rev. John S. Michaud, D. D., Bishop of Burlington.
The Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield.
The Rt. Rev. Michael Tierney, D. D., Bishop of Hartford.
The Rt. Rev. William H. O'Connell, D. D., Bishop of Portland.
The Rt. Rev. Mgr. William Byrne, D. D., V. G.
The Rt. Rev. Mgr. Denis O'Callaghan, D. D., P. R.
The Rt. Rev. Mgr. A. J. Teeling, D. D., P. R.
The Rt. Rev. Mgr. Thomas Magennis, P. R.
The Rt. Rev. Mgr. Thomas Griffin.
The Rt. Rev. Mgr. Peter Hevey.
The Rt. Rev. Mgr. G. E. Brochu.
The Very Rev. Daniel E. Maher, S. S., D. D., Pres. of St. John's Seminary.
The Very Rev. Eugene M. O'Callaghan.
The Very Rev. Thomas F. Doran, LL. D.
The Very Rev. Mgr. J. M. Cloarec.
The Very Rev. John T. Madden.
The Very Rev. Edward F. Hurley.
The Very Rev. Thomas J. Shahan, S. T. D., of the Catholic University.
The Very Rev. Onésime Renaudier, S. M.
The Very Rev. Jos. Lefebvre, O. M. I.
The Rev. Thomas F. Gannon, S. J., Pres. of Boston College.
The Rev. Joseph F. Hanselman, S. J., Pres. of Holy Cross College.
The Rt. Rev. Abbot Hilary Pfraengle, O. S. B., Pres. of St. Anselm's College.
The Rev. N. R. Walsh, rector of the Cathedral.
The Rev. E. S. Fitzgerald.
The Rev. D. M. Lowney.
The Rev. W. J. Shanley.
The Rev. Denis J. O'Brien.
The Rev. Thomas J. MacCormack, Chancellor.
The Rev. Louis S. Walsh, S. T. L., Supervisor of Diocesan Schools.
The Rev. John T. Mullen, D. C. L., Defender of the Marriage Bond.
The Rev. P. A. Urique, S. S., D D.
The Rev. John W. McMahon, D. D.

The Rev. P. P. Chapon, S. S., D. D.
The Rev. Wm. P. McQuaid.
The Rev. Peter Ronan.
The Rev. R. J. Johnson.
The Rev. C. T. McGrath, P. R.
The Rev. T. Brosnahan, P. R.
The Rev. John C. Harrington.
The Rev. J. J. Chittick.
The Rev. Richard Neagle, P. R.
The Rev. John J. Nilan, P. R.
The Rev. J. C. Brophy, D. D.
The Rev. William Orr, P. R.
The Rev. Thomas Moylan, P. R.
The Rev. Lawrence P. McCarthy, P. R.
The Rev. Thomas E. Power, P. R.
The Rev. J. J. Healy, P. R.
The Rev. James O'Doherty, P. R.
The Rev. William O'Brien, P. R.
The Rev. Wm. H. Ryan, P. R.
The Rev. Jas. T. O'Reilly, O. S. A.
The Rev. Ubaldus da Rieti, O. F. M.
The Rev. Roberto Biasotti.
The Rev. John J. Frawley, C. SS. R.
The Rev. Edmund T. Shanahan, S. T. D
The Rev. Charles F. Aiken, S. T. D.
The Rev. John T. Creagh, J. C. D.
The Rev. John J. Griffin, Ph. D.
The Rev. John O'Brien, editor of The Sacred Heart Review.
The Rev. Austin Dowling, Providence, R. I.
The Rev. James H. O'Donnell, Watertown, Conn.
The Rev. Charles W. Collins, Portland, Me.
The Rev. John J. McCoy, Chicopee, Mass.

The Hon. Patrick A. Collins, Mayor of Boston.
John H. McNamee, Mayor of Cambridge.
John P. Feeney, Mayor of Woburn.
Mr. Kerins, Mayor of Newburyport.
Judge Charles A. DeCourcy.
Judge John H. Burke.
Judge William Sullivan.
Judge Joseph D. Fallon.
Former Judge John W. Corcoran.
The Hon. James H. Doyle, Pres. of the Board of Aldermen.
Arthur W. Dolan, Esq., Pres. of the Common Council.
Duncan Bailly-Blanchard, Consul of France.
Arthur Donner, Consul of Austria.

Count Onorato Gaetani, Consul of Italy.
Pedro Mackay d'Almeida, Consul of Spain.
Viscount de Valle da Costa, Consul of Portugal.
Augustus D. Small, Head Master, South Boston High School.
Augustine D. Rafter, Master, Martin Grammar School.
Michael E. Fitzgerald, Master, Christopher Gibson Grammar School.
James Jeffrey Roche, LL. D., Editor of the Pilot.
The Hon. Joseph H. O'Neil.
The Hon. John F. Fitzgerald, Editor of the Republic.
The Hon. Henry F. Naphen.
The Hon. Joseph A. Conry.
The Hon. John A. Keliher.
The Hon. William S. McNary.
The Hon. John A. Sullivan.
The Hon. John W. Cummings, Fall River.
Asst. Prof. Jeremiah D. M. Ford, Harvard University.
George H. Conley, A. M., Supervisor of Schools.
Jeremiah Burke, Supervisor of Schools.
Jeremiah J. McCarthy, Surveyor of the Port of Boston.
John H. Casey, U. S. Assist. District Attorney.
Michael J. Sughrue, Assist. District Attorney, Suffolk County.
John D. McLaughlin, Assist. District Attorney, Suffolk County.
John P. Manning, Clerk of Superior Court.
Col. William H. Donovan, Ninth Regiment, M. V. M.
Hugh Mulloy.
Edward J. Donovan, City Clerk.
Joseph O'Kane, Clerk of Common Council.
John B. Moran, M. D.
John G. Blake, M. D.
Hasket Derby, M. D.
Harry P. Nawn.
Francis Donohue, M. D.
James A. McDonald, M. D.
Michael F. Gavin, M. D.
Thomas J. Dillon, M. D.
Bernard Foley, a contemporary and schoolmate of the Archbishop.
Hugh Carey.
Joseph Laforme.
Charles F. Donnelly, Esq.
Patrick F. Sullivan.
Samuel Tuckerman.
Eneas Smith.
Henry L. Richards.
John H. Corcoran.
William Doogue.
Joseph P. Flatley.

William S. Pelletier.
Henry Pazolt.
James W. Dunphy.
James M. Prendergast.
James M. Morison.
Henry Canning.
Thomas J. Flynn.
Felix Marlier.
John Harkins.
William Hertig.
William T. Connolly, Lowell.
James E. Cotter, Esq.
Thomas Riley, Esq.
Francis A. Strater.
Hugo Dubuque.
Alphonse Jocelin.
Stephen O'Meara.
Bernard Rothwell.
P. M. Donahoe.
Francis Hurtubis, Jr., Governor's Secretary.
O. Brogi.
John J. McNally.
Joseph Travers.
Stanley Ruffin.
Thomas Hamilton Murray, Secretary of American Irish Historical Society.
Richard Bliss, Librarian, Newport, R. I.
E. J. Young, Portland, Me.

MEMORABILA.

THE widespread interest manifested in the celebration naturally directed attention to the period traversed by the historical surveys of the orators of the occasion and elicited many comments and reminiscences which would merit preservation. Out of the mass of material of this sort published at the time, three articles may be selected as of particular value. The first, a private letter written to the editor of *The Sacred Heart Review*, Rev. John O'Brien, is printed with the editor's note,

MISS KATHERINE E. CONWAY
(Associate Editor, The Pilot)

which sufficiently explains the reasons for its reproduction in this work. The second, taken from the memorial number in *The Republic*, contains an account of such personal relics of Bishop Cheverus as were brought to light by the editor's investigation. The third, copied by *The Pilot* from *The Boston Post*, describes a venerable convert, baptized by the first bishop of Boston and still living at the time of the centennial. A few clippings and miscellaneous items are appended.

A PRIVATE LETTER ABOUT THE CENTENNIAL.

[WE have obtained permission to republish the following offhand, personal letter, written to us by an old friend of the REVIEW. We believe that it will be of interest, not only now, but in coming years, as the vivid impression made on a

spectator who was not a reporter, and as given in a letter not meant for publication, written by one who is a convert of many years, and a descendant through the four grandparents from New Englanders of the seventeenth century.—ED. REVIEW.]

REV. DEAR FATHER: ——, September 30, 1903.

Why *weren't* you there last night at that memorable centennial at Symphony Hall of the dedication of the first Catholic Church in Boston? It is my native city, and it is

HON JOHN F. FITZGERALD
(Editor, The Republic)

the Archbishop's native city, and I am a convert by God's grace, and he is Catholic born; and it was a sight for my lifetime to see the venerable, gentle, *saintly* figure stand there, the centre of a throng hanging breathless on his words lest they lose one of them, while for once he opened that silent old reserved heart of his to his own people, and told them something of *his own*, OWN *past.*

In the first place I can not tell you how he looked. He was very different from the Archbishop of the Columbus procession, motionless, speechless, and apparently unmoved; and very different from the stately Archbishop at his jubilee banquet of some years ago, when, with Monsignor Satolli on the one hand and Cardinal Gibbons on the other, the

three in their ecclesiastical robes, stately and brilliant, made a picture that Sargent should have handed down forever. Last night, he was just our holy, gentle, loving, patient father, and prelate, softened by suffering, and touched by every word which was said that night. "*The speeches were not too long for him*," he said when all were done.

He said it was not easy for him to speak of that old church, now the Cathedral; for *all his life* was bound up *there*. His father came to Boston from Ireland, in the first ship he believed that sailed thence to our port. His parents were married in the Cathedral. He was baptized there, the day after he was born; in the first school there he studied his early lessons; he knew all those first priests and all the bishops; and now,—nineteen years separated him from any priest in this diocese who could look back in any way to those elder days. His years in the seminary did not seem to separate him from the Cathedral —they were only part of the home training; his years at St. James' did not count, for St. James' Church was as an adjunct to the Cathedral, to meet the needs of the growing population in its vicinity. He spent one year with Bishop Fenwick, and he stood at his death-bed; he spent twenty years with Bishop Fitzpatrick, and stood by his bedside when he died; and since then his residence had been beside the Cathedral.

With a child's simplicity, he told us how he had in his own room the chair in which Bishop Fenwick died, and the desk at which he wrote and at which Bishop Fitzpatrick wrote. And he said he was so glad the first speaker (Father Ronan) mentioned the names of men not of our faith who helped us build our church in the old days. "We have had hard things to bear," he said, "but one thing is true of us,—we never forget a kindness."

People just sat hushed and motionless, as if they feared to lose one word; and I must say again that it was one of the sweetest, tenderest, holiest scenes I ever saw or expect to see,—that slight, bent, gentle form, that gentle yet clear voice, the formed and practised and evident self-control of a lifetime uplifted now into the patient holiness of that dear old man, wise, learned, God-fearing, and God-serving, who was born in Boston, and has been her faithful son *over eighty years*, AND YET—THEY KNOW HIM NOT! Well, we knew him, we his children, last night, as we had not before. We saw what lay hid under that cold, silent, rigidly set, *one way of action*, so just yet so austere. We saw our Father in God last night, as he is underneath all that, *our Bishop*, God bless him!

And it was so fine and noble to see quiet Fr. Magennis, and that strangely simple-hearted, twenty-five years Vicar-General, and then my own good Fr. Ronan, with his well-known bald head, and his steady, practical speech, that you felt the Archbishop liked; but, on the other hand, you felt that Fr. Ronan *knew his trials*, and *could not* be as witty as usual. And the Mayor—well, you were simply proud to be Boston-born and know that man was Boston's mayor. Only a few words he said, but they were like chain lightning in their brilliancy, their uplift to the heights,—"*It is* GOOD *for us to be here!*"—and then his loyalty to the one man who was centre for him and everybody; and also his touch of delightful wit and humor. *He* was the *orator*; but Dr. Barnes, whom I have never met, came perilously near him from another direction, in the distinctness, culture and really delightful mastery of his voice, and the firm grasp on what he had to say.

I was at some distance from the stage, and could not hear everything very well.

* * * * * * * * * * * * * * *

We didn't all of us know everything, even though the Mayor delicately complimented us by his implied hint that we would not need to know any more now for a hundred years. The *Archbishop* did not think there was a word too much; and, after all, it was just a "family affair," you know. As to Dr. Dwight, it was good to see him stand there, a Harvard professor, and son of one of our finest New England Puritan families, yet finding his greatest joy to-day in the fact that he is a Catholic, and the leader and head of our splendid Boston Conferences of St. Vincent de Paul. And it was a clever, wise thought to have

the French priest speak in French; and there was a delightful air of appreciation of him in the audience, and I understand the Archbishop listened to him with marked enjoymen'.

But *he* enjoyed everything! I think his Spartan, or anchoret, soul never *expects* anything; he simply does his duty and serves his God; and even a little notice means much to him, a little affection, because, and just because, he is of those who, "being of the blessed who expect nothing, are not disappointed."

The music was of a very high and noble character,—Handel's Halleluia Chorus

Crib presented by Bishop Cheverus to Mr. Murray

Gounod's "Hymn to the Pope," and of course the *Te Deum* in the metrical form, with fine organ recitals. Now it is to the point to get ready for 1908. But if he who was last night's centre is not with us then, last night should be our inspiration; for so to have seen him was like seeing some old saint one reads of, and yet our own. I write in much haste, —the fire burning quick!! Please let C. read it; *for her mother knew the old days.*

Sincerely yours,

"TH. WINTHROP LYMAN DUDLEY."

PORTRAITS AND MEMENTOES OF BOSTON'S FIRST BISHOP.

FEW of Bishop Cheverus's personal mementoes have survived to the present day. Or, if they have survived, they have been either taken away from Boston or passed into unknown hands. When the Bishop left for France it is known that he left behind everything, not only what might have been termed his property as Bishop of Boston, but his most intimate personalia; his books, papers, vestments,

Books presented by Bishop Cheverus to the Boston Athenaeum

as well as the chalices and other altar apparatus which he brought from France.

The majority of these purely ecclesiastical mementoes are still preserved at the Archbishop's residence in Union Park Street. There can be found among other things several pieces of plate, the silver crucifix presented by General Hasket Derby, some vestments and altar cloths. The first set of vestments that the Bishop used in Boston were, it is said, presented by him to a young priest whom he ordained in 1820. He was the Rev. Patrick Byrne, who afterward became first pastor of St. Mary's, Charlestown. The vestments were presented by him to some priest in the Providence diocese, where he was stationed at the time of his death.

A rather careful search has failed to reveal traces of any other relics of this sort. Many of the descendants of the Boston friends of Bishop Cheverus have various letters and papers and books that were his. There are many letters extant. The one which is published in another column is at the Athenaeum; there is another very pathetic one at the Public Library, in which Cheverus speaks of the last illness of Matignon. Mrs. Charles K. Bolton in Brookline has another letter of introduction to Lafayette—given to Samuel Topliff by Bishop Cheverus in Paris in 1829.

Mrs. Thomas F. Murray of East Fourth Street, South Boston, has three very interesting mementoes,—a chair which Cheverus used, a cane which he carried for twenty-odd years in Boston, a wax Christmas crib that he had sent to him from Paris. All of these things were given by Bishop Cheverus to Thomas F. Murray, Mrs. Murray's husband's grandfather. The cane is a simple mahogany stick, with an ivory top, and no ornamentation of any sort. It is well worn at the ferrule and the handle, and has the appearance of long usage. The chair is small and simple, with a straight back and a hard seat and no arms. It is not one that would be selected for comfort and hardly the kind which a Bishop of Boston would be expected to use. Chevèrus's simplicity and disregard for even the smallest luxuries of life are shown well by this article of furniture. The crib is a rarity. The waxen figures of the Blessed Virgin and St. Joseph are still well preserved despite the fact that it is more than one hundred years old and the stable with the cattle and the angels are perfect as well.

Thomas F. Murray, the original possessor of these interesting relics, was the proprietor of the first Catholic bookstore in Boston. It was situated on Franklin Street, very close to the old Cathedral, and for years supplied the prayer books, rosary beads and the like for the Catholics of Boston. Mr. Murray and Bishop Cheverus became very great friends; almost partners, in fact, for it was the custom of nearly all the foreign dealers to consign their shipments to Cheverus, and to send him the bill. The Bishop was a frequent visitor to his house, as well as were his successors, Bishops Fenwick and Fitzpatrick.

Two portraits are extant in the city, and both were painted by Gilbert Stuart, the famous artist. One is owned by Archbishop Williams, and the other by the heirs of Mrs. Horatio Greenough, who was the wife of the convert artist of that name.

A VENERABLE CONVERT.

THE Catholic community of Boston includes Miss Mary Martha Jackman, of Roxbury, who is 95 years old, and was baptized and confirmed by Bishop Cheverus. She still retains her faculties to a remarkable degree.

Recently she was interviewed by a representative of the *Boston Post*. The *Post* said:

Miss Jackman was born in Newburyport on November 9, 1808. When she was eight years old her parents removed to the Fort Hill district in Boston.

With a surprising accomplishment of language Miss Jackman told of her first meeting with Bishop Cheverus.

"When we came to Boston I recall my mother's solicitude for our spiritual welfare, and wishing to please my older sister and brother she gave them permission to go to whichever church they desired. Of course, being a Presbyterian, she took for granted that they would go to a church of the Protestant denomination and they did. I wished to go to church also, and I attended the services in the Catholic Church one Sunday. I was delighted. I thought I had never been in such a beautiful place, and when I got home I made a little altar out of my playthings and had my brother sing like the priest for me. My mother rebuked me and forbade me ever to enter that church again.

"I recall seeing Bishop Cheverus with his knee breeches and silver buckles on the street. He would stop and speak to the children, but I would always run away at his approach. He was beloved by the Protestants, and his word was law with them, as it was with his own flock. He used to say that he had as many confidences outside the Church as he had within.

"I remember well Father Matignon's funeral. My sister and I wanted to follow the procession, but my mother insisted upon us going to school. Finally, however, we went to the services. The church was crowded. Bishop Cheverus delivered the eulogy. The funeral procession marched through the principal streets, and everywhere the greatest reverence was shown. Those who belonged to the Confraternity of the Holy Cross dressed in black with white crosses. Well, we went to the cemetery and stayed until the priest was lowered into his grave.

"When I was 14 I went to a Good Friday night's service in the Catholic Church, and my mother was induced to come. Father Taylor, who was a convert, like Father Thayer, preached, and the sermon made such an impression upon my mother that I was given the liberty of attending the church whenever I chose."

Letter From Mr. D. A. Nolan To The Archbishop.

105 LEXINGTON AVE.,
NEW YORK, SEPT. 10, 1903.

MOST REV. JOHN J. WILLIAMS, ARCHBISHOP,
Reverend and Honored Sir:

I have just learned from the papers that the Centenary of the good old Franklin St. Cathedral of the Holy Cross is soon to be celebrated in the new Cathedral by Your Grace. My heart will be in with the people of Boston in this celebration, for when I think of the many beautiful and grand services I took part in from May, 1853, to July, 1863, as a member of the choir, I feel such a joy that I know can never be repeated, and this makes me sorrowful. But the reason I write to you is to make known to you that the memento I have of the old Cathedral is the pulpit cushion, the one on which the book rested, and over which so many great and learned men preached grand sermons, Your Grace being one of them. I have had this cushion for about 43 years, and it is in as good condition now as when I received it from the hands of Fr. Healey. I thought that if mementoes of this kind were to be collected and cared for by the Church and so keep

them from falling eventually into the hands of strangers who would have no feeling in the matter, and this is the only reason I have of being willing to part with this very nice memento, so I now place it at the disposal of Your Grace.

Believe me always,

Your faithful and obedient servant,

D. A. NOLAN.

EDITORIAL FROM THE BOSTON GLOBE, (OCT. 1, 1903.)

ARCHBISHOP WILLIAMS AT SYMPHONY HALL.

THE Catholics of Boston have appropriately and impressively observed the completion of the first century of Catholicity in New England. This interesting event has been commemorated in a way to afford instruction to the entire reading public. Those who planned it and those who took part in the celebration are to be congratulated on the success which attended their efforts.

But all the people of New England are to be congratulated upon the prevalence among them at this time of a broad spirit of good neighborliness, which has permitted hundreds of thousands of people outside the Catholic fold to participate in the natural pride of the occasion in the progress and promise of the ancient church in this part of the country in the course of the past 100 years.

The speeches at the Symphony Hall meeting Tuesday evening were notably up to the level of their theme. The simple, unstudied remarks of the venerable Archbishop of Boston had in them that true eloquence which, without art, without design, touches and stirs the emotions. Mark the modest, yet graphic way in which Archbishop Williams compressed into a brief paragraph his autobiography:

"My father came to Boston in what I think to be the first vessel that brought passengers from Ireland directly to Massachusetts. My parents were married in the Cathedral. The day after my birth I was baptized in the Cathedral. At five years of age I went to the new school of the Cathedral. I spent six years in that school, and as soon as I had finished my studies for the priesthood I came back to the Cathedral, and now for 58 years I have been in the parish of the Cathedral." (Applause.)

That summary of his long life is as severely plain as the life itself has been. The Archbishop's has been from the beginning a career of constant devotion. He has had a great practical work to do and has done it in the upbuilding of his important and populous diocese, in expanding it from a bishopric to a metropolitan see.

This work has required of him rare generalship in the department of organization, but he has been a general who has shunned parade and conflict. It has required of him the ability of a man of business in the development and care of the great estate of his church in this diocese. Yet on his 80th birthday last year this prelate, who has controlled the investment and expenditure of many millions of dollars, quietly announced to his clergy that at his death all the property of which he should die possessed would pass to his successor in the archbishopric, with the single ex-

ception of a $2,000 life insurance policy, taken out nearly 50 years before and which he would reserve to his private estate. Nothing could better illustrate the high standard of a spiritual life.

Another strong and useful characteristic of Archbishop Williams is his love of peace, his love of Christian concord. This was manifested by him at Symphony Hall, as it has been unfailingly on every occasion of his appearance before the public.

In his review Tuesday evening of the growth of the Catholic Church, he did not forget the non-Catholic friends of the church here in its infancy, saying:

"Now to come to those gentlemen who so generously came forward at the time of the need of the young Church. Their names are known everywhere in the city, honored and respected as they were in that time, and we rejoice to find the same names around us and the same honor and respect for them that they had at that time, showing that the good blood was there, and it has lasted and we hope it will continue to last for generations. (Applause.)

"We have plenty of things to forgive and to forget in the past ages for our race. But there is one thing we never forget—that is a kindness done to us. (Loud applause.) Therefore, I rejoiced to have these names mentioned this evening, and I hope they will be treasured up and handed down to the generations to come, that they may know what the generous gentlemen of Boston did at the time when the few Catholics of Boston needed them to commence the Cathedral of the Holy Cross." (Prolonged applause.)

Perhaps at no time in the century closed has there been more religious tolerance abroad in New England than to-day, nor more general mutual respect between all the churches. Among the contributors to this harmony no one has given more than the Archbishop of Boston.

[From The Herald.]

Comment on the Memorial Number of the Republic.

Congratulations are pouring in from all sides upon the publisher of *The Republic*, as a result of the notable excellence of its centennial number. Clergymen have vied with laymen in extolling it for authority of subject matter and beauty of presentation. There is ample reason for this chorus of praise, since, as one clerical admirer writes, "it is an achievement unparalleled in the history of weekly journalism." The letter-press follows the general line of the most important work in magazine making. There is a host of good things in it. Superbly illustrated, with the value of the cuts enhanced by a sepia brown that gives the effect of subdued richness, brilliantly written, the centennial number of *The Republic* is a substantial and adequately prepared history of the growth and advancement of the Catholic Church in New England. The issue is a great triumph of skill in magazine making. The articles on the various aspects of Catholicism in New England, are especially important, because they contain anecdotes of Boston's Catholic spiritual guides which have never before appeared in print. The typographical appearance and the brightly written special features make an illustrated history

of the Catholic Church in New England that no Catholic family, in fact nobody desiring an insight into the development of New England, can afford to miss.

Tablet on the Present Cathedral Building.

With the kind permission of the owners, a bronze tablet will soon be placed on the Cathedral building occupying the site of the old Cathedral, by the Catholic Union of Boston. The tablet, which is to be eighteen inches by twelve, will probably be erected on the Devonshire Street side of the building, near the corner of Franklin Street, and will bear the following appropriate inscription :

SITE OF THE FIRST

ROMAN CATHOLIC CATHEDRAL

IN NEW ENGLAND.

ERECTED IN

1803.

THIS TABLET ERECTED BY

THE CATHOLIC UNION OF BOSTON

1903.

Letters of Bishop Cheverus.

In the "Records of the Catholic Historical Society of Philadelphia," September and December, 1903, and March, 1904, is a very interesting series of private letters of Rt. Rev. Bishop Cheverus, written between 1814 and 1823. They are not of public ecclesiastical importance, but are chiefly written to one or other member of the "Bonneuil" family of Boston, and show many traits of refined and saintly friendship as well as the beautiful quality of the gentleman and nobleman developed under French ecclesiastical training.

A selection of these letters may be made later and will be edifying as well as interesting from an historical point of view.

LETTERS OF REV. DR. MATIGNON.

Arranged by Rev. E. Devitt, S. J. of Georgetown College.

BOSTON, MAY 2d, 1799.

MY LORD: I have at last the satisfaction to be able to announce to you that there is open a subscription among our Catholics for purchasing a lot and constructing a church in this City. The subscription has already risen to $4000, of which a little more than a thousand has been already paid; the rest is to be paid between this and the month of October. This sum, it is true, will scarcely suffice for the purchase of the lot: we will be fortunate if even at this price we can obtain one sufficient and conveniently situated. For one can scarcely find here a corner which is not built on, unless some rejected at the furthest extremity of the City, which would be very inconvenient. As to the expenses of construction (which by the recent laws of the City must be of brick), I do not absolutely know how we will meet them; the actual wants exhaust nearly the means of our Catholics. We hope for some assistance from the inhabitants of the City; but as, since the death of Mr. Russell, we have no one remarkable for generosity, these succors do not in truth rise very high. Our Spanish Consul[1] believes that he can obtain a thousand dollars from the King of Spain, through the credit of his son-in-law, if the communication becomes more free. God watches that this poor Kingdom be not destroyed before its time!!

Father of all your flock, my Lord, and having testified in a number of instances the most tender interest in your poor faithful of Boston, we do not doubt but you desire to aid us by all the means in your power, and that you are more convinced than any one of the great importance of success in our enterprise. Without a Church here, perhaps in a few years there will no longer be a Congregation, and the hopes of progress in all our States of the Faith will be in smoke; whilst if we have respectable and of sufficient [*sic*,] size whilst we possess Mr. Cheverus here, there is reason to believe that God will bless his indefatigable labors by conversions more numerous and more important than the small numbers of those that have thus far taken place.

1 The Hon. Don Juan Stoughton was the Senor Stoughton, of whom "Aguecheek" has left so charming a description, as quoted in RECORDS (for 1903, p. 343). Mr. Fairbanks ("Aguecheek") became a Catholic, and lived for a time at Holy Cross College, Worcester, in Massachusetts. Sen r Stoughton was chosen chairman of the committee appointed at a meeting held March 31, 1799, to carry into effect the project of building a church. In accordance with the report of this committee, it was resolved at the next meeting, April 7, to open a subscription for the purchase of a lot of land. A second list for Protestant subscriptions was circulated, and John Adams, President of the United States, headed it with a contribution.

After your advice, I have written to Mr. Dubourg[2] to ask him if he would undertake some collections for us at Havanna: I have not received any answer. I am ignorant if it has gone. The only other place out of the United States where we can expect anything is Martinique. Mr. Cheverus and I have already written there for that object. But to have the thing done in a regular manner, and with most success, it is necessary that we address to the Ecclesiastical Superiors, and perhaps to the Government, a request supported by your recommendation and your seal. Not to increase the post, I have written on the following page a rough draft. Would you, my Lord, after having made the changes and additions that you think proper, have three copies made by some of the gentlemen at the Seminary, and put in your handwriting what you think most efficacious in recommendation, and, having put your seal to it, send it by the first vessel, or other sure occasion. We have great hopes that your recommendation will not be without fruit. Mr. Cheverus received in time the sacred stones and sends his thanks, as well as myself. The little Congregation at Newburyport has experienced a great diminution by the departure of four or five French families for the Islands, whom Mr. Cheverus had made fervent Christians. He is preparing to go in a month to visit his dear Indians. There is no news at present from England on the subject of a Missionary. Our Governor is in the last extremity and without hope (Mr. Sumner). It is even a loss for us; he was universally respected and rich, and his name at the head of our subscription has had a great influence. The lieutenant-governor, who will succeed him till next May, is a stingy man and without capacity. Mr. Cheverus has not written to you actually because he did not wish to increase the postage without necessity; he will do it immediately after his return from the Indians. My respects to Mr. Nagot,[1] Beeston,[2] Walsh, &c. You have heard of the fatal accident that happened to young Captain Smithwick. His Mother is inconsolable, and recommends the only son that remains to her to your prayers and blessing. I have the honour to be, with sentiments of the most profound respect and filial attachment, my Lord,

Your very humble and most obedient servant, MATIGNON.

CIRCULAR APPEAL FOR THE NEW CHURCH IN BOSTON—THE CATHEDRAL OF THE HOLY CROSS.

The Catholics of the City of Boston, North America, have the honour to represent to you that the Catholic Religion is there established and has been publicly practised in that City during the past eight or nine years; that, nevertheless, they have only at the present time a small Chapel, which they will soon be obliged to quit. Animated with the desire, and feeling the necessity, of erecting a Church capable of containing the faithful, of whom the number daily increases, and the Catholic strangers who frequent their City, they have taxed themselves, each one according to his means, and some even above them, to furnish the necessary funds; but the sum of 4,000 dollars, that they have already collected, is

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2 Rev. William Du Bourg, president of Georgetown College (1796 1799) consecrated bishop of Louisiana and the Floridas (1815), subsequently became Bishop of Montauban and Archbishop of Besancon in France. He had gone to Cuba with the hope of founding a college at Havana, but the Spanish authorities were intractable. They thwarted him at every step, and it is no wonder that the appeal from far-away Boston was unheeded. He returned to Baltimore with several boys from the Spanish and French West Indies, who formed the nucleus of St. Mary's College, which he founded in that city.

1 Rev. Francis Charles Nagot, founder and first superior of St. Mary's Seminary, in Baltimore, Maryland.

2 Rev. Francis Beeston, of whom a sympathetic and extended notice communicated by Bishop Carroll, may be found in "*The New American Biographic Dictionary*," by Robert Kingston, Baltimore, 1810. Mr. Walsh, mentioned in the text, was probable Robert Walsh, father of Robert Walsh, L. L. D., well-known as a publicist and writer.

scarcely sufficient to procure the land, which is extremely dear in their City; that they cannot, in consequence, without considerable assistance on the part of their brethren, succeed in their enterprise, on which depends the strength and stability of Religion in their City, and, consequently, the salvation of a great many souls. Dans (In) these circumstances they have recourse to your pious liberality, and to that of all charitable persons of your acquaintance, to whom they beg you to recommend their enterprise. They flatter themselves that you will consider that this country is perhaps destined to become the asylum of the persecuted Catholic Religion in Europe; that a number of French Catholics have already taken refuge here and will always remain here; that, wanting a Church, they are liable to be deprived of the assistance and consolations of religion; that one does not exist in any of the five States called New England; that once firmly established in their Metropolis, the faith will probably spread with rapidity in all the neighboring places; that it will have been glorious and meritorious in you to have contributed by your alms to the preservation and progress of religion in this vast country; that you could not probably make a better use of the wealth it has pleased Divine Providence to grant you in preference to so many others; that it is possible that your children, parents or friends may come to pass some time in this country, and will participate in the fruits of this pious establishment; that your liberality in the service of God will cause Him, without doubt, to continue to pour down on you His blessings, temporal and spiritual, in abundance, and to take you under His protection more particularly; that, in fine, you will have part in the prayers that will be perpetually offered in the said Church for all its founders and benefactors.

LETTER III.

BOSTON, 9th MARCH, 1800.

MY LORD: You have had the kindness to give us some hope of your visit amongst us to lay the first stone of our Church, and you have desired me, in consequence, to acquaint you of the time when we will commence our foundations. I have the pleasure to apprise you that St. Patrick's day, in the evening; a number of our Catholics have commenced to dig the lot themselves, and have continued to work there with ardor gratuitously, so that in eight days the ground will be ready to receive the foundations. We accept a plan proposed by the most celebrated Architect of the City, Mr. Bulfinch, who has visited Italy, to whom this City owes its State-House and all the elegant buildings that we have. Our Church will be 58 ft. wide by 88 in length, and 33 more in length, when we will be in a state to accomplish it. All our actual means lies in 600 dollars in silver and some subscriptions, with which, nevertheless, we are resolved to commence, confiding in the Providence of God for the means to continue. We wait with much joy the time when you will be with us, if you consent to honor us with a visit, which will besides procure a good part of your flock, who are preparing for their Confirmation, and their Pastors themselves, a number of spiritual consolations. We all unite in reiterating the prayers for you, and ask, as soon as possible, a line in answer. Mr. Cheverus and I renew the assurance of the most tender and respectful sentiments, with which we are both, my Lord,

Your very humble and obedient servants,

MATIGNON & CHEVERUS.

LETTER IV.

BOSTON, JULY 14TH, 1801.

MY LORD: Notwithstanding the repugnance I may have to importune you, I can at this moment but little dispense myself from doing it anew, hoping that your indulgence and the interest you are pleased to take in our little Church will serve me as an

excuse. Three Spaniards are going from here at this time, who assure me they have intimate relations in Mexico and other places of old and new Spain. They have offered, if I procured them before their departure for Bilbao, recommendations from you in favor of our new church, to take with them, and to circulate them above all in Mexico, and they do not doubt of obtaining for us sufficiently considerable succors. I have haken tokens in their regard, and am assured that one of them has effectively a brother in Mexico, who holds a considerable rank. I have distributed, but without effect, the preceding recommendations that you have had the goodness to send me, and which besides, being accompanied by a petition in French, could not have availed with the Spaniards. Will you, either by the captain [*blank*] have directed to Mr. Nagot, or by the one who will be the bearer of this (Captain Clarke, of the schooner Federal George), address me a certain number of recommendations like the first, each upon a large, separate sheet, and in the most authentic form, invested with your grand Seal. (For the Spaniards attach much importance to the observance of forms.) It is possible that a considerable advantage may result from it for us.

They ask 12 of me, and as they will leave in 18 days, it is possible that the first—I shall be obliged to send them by rather unsafe opportunities—may be lost, and that this number consequently will not be excessive. Mr. Cheverus and Mr. Romagné, who is here at this time, present you their respect and homage. We all regret not having the happiness of possessing you this year; but if Providence favours us, we shall be able to receive you next year in a more suitable place, and more capable of satisfying the piety of the faithful. Two imposters, who style themselves Swiss, are travelling through the country and the neighboring cities making a quête for a pretended Hospital of Swiss, and have entrapped many persons. They pretend to be authorized by you, and call themselves Priests, and show a permission which they say you have given them. But although they have sometimes come to our Chapel, they have taken good care not to present themselves to Mr. Cheverus or myself, which leaves me no doubt as to what they are .... The ship being about to set sail, you will have the goodness to excuse the precipitation with which I have written to you.

I propose to myself to have translated into Spanish the exposition of our title to public charity, and to join it, with your permission, to the recommendation you will furnish us. The perfect knowledge you have of the importance of our enterprise for the success of religion here, and your paternal tenderness for this isolated portion of your flock, will certainly suggest the expressions proper to move charity in our favour.

I have the honour to be, with the most profound respect and the most filial obedience,

My Lord, your most humble servant,

MATIGNON.

Boston, July the 14th, 1801.

HISTORICAL ESSAY ON BISHOP CHEVERUS.

THIS Essay was written by Joseph Lynch Early, a student of St. John's Seminary, Brighton, and read by him at the closing exercises, June 23, 1904. It was judged the best paper in a competition, open to all students of the Seminary, and a gold medal, designed especially as commemorative of the Centenary of the Holy Cross Church dedication, was awarded to the writer.

The medal was offered by Rev. Louis S. Walsh.

TOWARDS the close of the eighteenth century, in a secluded district of London, one of that noble band of ecclesiastical exiles, driven from France to bless the world, a young curé of twenty-seven years was quietly working in the humble parish which his priestly zeal had created for itself. Unwilling he was to spend himself in useless grief mourning his country's fate, or temporizing inaction awaiting better days. For him this was a vital truth: Everywhere it is the same Church of Christ. But withal the circumstances of his position—a foreigner in a diocese well supplied with priests,—limited the possibilities of his zeal, and his soul yearned, he tells us, for greater fields of labor. When, therefore, he received from a fellow-victim of persecution, Abbé Francis Anthony Matignon, one time professor at the Sorbonne, a letter begging him to come to Boston in far-off America, where souls were hungering for the Word of God, leaving behind home and country, fortune and ambition, John Louis Cheverus obeyed the call of Providence, set sail for the new land, and arrived in Boston, October 3rd, 1796. Nor diocese, nor country, nor the whole world was too large for the apostolic ardor of this great soul.

The Church of Boston was in an enemy's country. The Puritan by his aims, education and isolation, exclusive and intolerant, was above all anti-Catholic. "Puritanism," says Bishop Spaulding "more than any other form of Protestantism, drew its very life from a hatred of all that is Catholic." The whole conflict between Puritanism and the Established Church, both in England and America, turned around one idea: "Remove everything that savors of Papacy." Only after the Revolution, Puritan Massachusetts yielded to the growing liberal spirit and tolerated Catholics within its limits. Only then can we begin to record the history of Catholicity in Boston.

On December 24th, 1788, one hundred Catholics gathered for Mass in a house on Green Street. The priest, Abbé de la Poterie, then leased a small brick church on School Street, but soon left the city. His short stay was followed by that of Rev. Louis Rousselet, whom Bishop Carroll was forced to deprive of his faculties, whereupon he started a schism, necessitating a visit of the Bishop in 1791. At this visit was established as pastor, Rev. John Thayer, a native of Boston, and a minister, converted in Rome, ordained a priest and returned to labor in his own country. But tact was necessary to control the congregation. The harmony obtained by Bishop Carroll was in constant jeopardy under Fr. Thayer "whose quaint manners and inexperience," said the Bishop, "scarcely fitted him for the management of a congregation." Further "the impetuous zeal and outspoken language" of the earnest convert considerably lessened among Protestants, the esteem and toleration he had hoped for.

Bishop Carroll saw the need of a "more amiable character," and in 1792 associated with him our Fr. Matignon. Shortly after Fr. Thayer left, retaining however, a love for the Church of Boston, a love which prompted a life of sacrifice and labor in her interests. He obtained considerable funds for the first Church, and must be remembered as the founder of the first convent, that of the Ursulines, for which he will ever deserve our sympathy and gratitude.

For four years, until the arrival of Fr. Cheverus, Fr. Matignon worked alone, uniting his flock, fulfilling the duties of his pastorate, observing the attitude of the community, redeeming the errors of his predecessors, in a word inaugurating that influence by which with Cheverus, he was to conquer the heart of Boston within the next twenty-five years. It were untrue to history to separate these two. If Cheverus came to Boston, it was the thought of Matignon, if he entered immediately into the respect of the people of Boston, it was the preparation of Matignon, if he became first bishop, it was the humility of Matignon. At every turn in the life of Bishop Cheverus we see the encouragement, the guidance, the labor of Fr. Matignon, bidding us continually to remember, in the words of the first flock, "the loved form of him, who with Bishop Cheverus walked hand in hand, laboring for our good, this kind pastor, this co-adjutor and friend who merits equally our gratitude and affection."

The half century which followed the Revolution witnessed in Boston the growth of a movement which reveals the ideals and spirit of that epoch. This movement was Unitarianism.

The Puritan or Congregational Church of 1785 was ripe for a Unitarian conquest. Dogmatism and dogmatic topics were no longer as welcome as formerly in Boston pulpits. Politics "hallowed by sermon, prayer and psalm," was the favorite topic of the Puritan clergy, ever a strange mixture of "political theologians and theological politicians," Says the *Christian Examiner* (1825), "A dead silence was maintained in the pulpit on doctrinal subjects, a silence which was not disturbed by the press."

This cautious reserve among the ministers was also due to the conviction, that open avowal of their changing opinions in favor of Unitarian principles would be offensive to their hearers and injurious to their usefulness. Thus secretly was planted in Congregationalism "a whole forest of the roots of Unitarianism." Episcopalians, as well, deprived of their ministers during the war, fell under the influence of ministers of Unitarian tendency. In fact, King's Chapel, in 1785, voted Mr. Freeman "the power to use the Athanæsian Creed at his discretion." Even the Baptist Church was being Arminianized.

The leaven was hid till the whole was leavened, and no voice was heard to cry "Beware of the leaven." When in 1805, the election of Rev. Henry Ware (Unitarian) as Hollis Professor of Divinity at Harvard brought open rupture into the Congregational Churches, all but two of sixteen churches voted to support Unitarian principles, and no Protestant in Boston had not its considerable proportion of Unitarian sympathizers.

The Trinity of Sacred Scripture and Christian Tradition was abandoned for "a beautiful and harmonious trio of 'Liberty, Holiness and Love,' whose blended hues, (we are told) whose vigorous co-action delineate and describe what Christian truth

should produce." This Unitarian motto is but a crystallized reflex of the spirit that had been secretly, steadily growing. Its analysis reveals to us the ideals of the Boston Community, and at the same time enables us to learn how once more the representatives of Christ's Church adapted themselves to what was best around them, and represented it in the transplendent glory of supernatural life, how in the person of the Catholic Cheverus, Puritan Boston found its noblest ideals amply realized, its highest principles admirably fulfilled.

The period following the American Revolution was the day of the apotheosis of liberty, nowhere more than in the "Cradle of American Independence." Vigorous in the completeness of the recent victory sustained by the spirit of the French Revolution then rampant in the States, the spirit of liberty received new impetus from the victory of Jefferson, the apostle of individualism, who carried Boston in 1804, and Massachusetts in 1808.

On the contrary, to the Bostonian, Catholicity was its avowed enemy. Romanism was the natural ally of despotism. The characterization of the Quebec act as "a bill to establish the Popish religion, to establish despotism," indicates how completely these two were confounded. When, therefore, Bishop Cheverus at the head of his congregation of 250 men, towards the end of September, 1814, personally assisted in the erection of the fortifications of Dorchester Heights, there was ample proof that Catholics were true lovers of liberty and ready to sacrifice themselves in her defense. The only pastor to thus personally conduct his congregation, Bishop Cheverus taught Boston that he was a patriot, that Catholics were patriots, that the liberty of this new land possessed their affections and was worthy of their lives.

But it is the spirit of intellectual liberty that specially demands consideration. Supremacy of the individual reason, subject to no authority, the natural outcome of the principles of the Reformation formed one of the fundamental elements of the Unitarian reform. Dogmatism, as we have seen, was unpopular. It gave way to a liberal spirit of inquiry, anxious to know and curious but little more. Fr. Thayer, (1790) had noticed it. "On every occasion the Protestants evinced the same eagerness to come and hear me, but they contented themselves with that." With such a spirit, controversy was incompatible as the example of Fr. Thayer had proved.

This was quickly discerned by Bishop Cheverus, and he followed the spirit of "cautious reserve." But he never in the least minimized the doctrines of the Church. In a clear, uncompromising, yet conciliatory style, he exposed the belief of Catholics and the reasons therefor. His letter on indulgences and the Catholic spirit of toleration, saved from his pen in the *Boston Monthly Authology*, well illustrates these traits. While careful not to obtrude Catholic doctrine on those outside the Church, he did not however let slip any opportunity.

In Northampton (1806) after the execution of two Irishmen convicted of murder, the indelicate questioning of a people curious as to the real guilt of the prisoners, known to him, their confessor, furnished an opportunity quickly seized of aptly explaining the doctrine of confession and the obligations of the confessor. The first ordination, that of Rev. Denis Ryan, (1817) enabled him to explain to those present, among them Protestants, the Catholic doctrine of Orders and Apostolic Succession. Invitations to speak in Protestant churches in or out of Boston were readily accepted

and the distinctive doctrines and practices of the Church were presented without the least concession to error but with every condescension to prejudice.

On all these occasions, moreover, the scholarly treatment and cultured address of Bishop Cheverus did much to disarm their prejudice. To his listeners, the Catholic Church was essentially the Church of ignorance, the Mother of darkness, whose very life depended on the mental blindness of her children. Not difficult, therefore, is it to understand the influence on minds which worshipped culture, of one whose whole person bespoke refinement, intellect, grace, propriety, nobility. Descended from a long line of ancestry representing the best type of French social virtues, Cheverus had been educated amidst all the charms and polish which have made French culture proverbial and which at this very time made it the ideal of his Puritan neighbors. Many were attracted to the cultured French clergyman who might otherwise have scorned the Roman Catholic priest.

While the stern dogmatism of the early Puritan gave way to a spirit of intellectual individualism and mental culture, there was still retained in a great measure the moral ideals of former days. The advance of free thought had not yet manifested its inevitable effect, free morality. "In matters of conduct," says Fr. Eliot, "the people were at a farther remove from Puritanic creeds than from Puritanic discipline." True, the day had passed when one could say after Fiske "they wore long faces, looked askance at frivolous amusements and were terribly in earnest." But if one would state in a word the religious creed of Boston in that day it was "Be righteous. He that doth righteousness, is righteous." On the other hand, if in the mind of the Puritan the Church was an enemy of liberty, much more was she the enemy of holiness, she was the very embodiment of evil. The Pope was anti-Christ, Rome the scarlet woman, priests, monks, and nuns emissaries of Satan. Ignorance and poverty were looked upon as sisters of crime, and pity, if not contempt, was manifested towards those whom centuries of English persecution had condemned to both ignorance and poverty.

Moreover the Puritan loved the concrete in morality, and precisely because of this was possessed of a prying disposition, ready and anxious to discover the least delinquency. In such circumstances evidently the personal lives of the Church's ministers were of the utmost importance to her very life. The Church would otherwise scarcely have taken root in such uncongenial soil. But in the case of her priests in Boston, the most rigorous scrutiny could only reveal greater depths of sanctity. If Cheverus and Matignon did not choose to force their dogmatic tenets upon unwilling hearers, they could not help force the simple beauty, deep sanctity and Christian perfection of their lives upon everyone with whom they came in contact. The inevitable result was to turn the minds of these people from the remote traditional pictures of Catholicity to its immediate, actual presentation in the lives of her ministers. Slowly they began to question whether the religion of these men could be that scarlet woman of Babylon, that monster of iniquity, the hobgoblin of their childhood, the embodied Satan of their youth, the dread evil of maturer years.

Many felt the sentiments later expressed by Channing: "Has not the metropolis of New England witnessed a sublime example of Christian virtue in a Catholic bishop? How can we shut our eyes against the proof of the power of the Catholic

religion to form great and good men. It is time that greater justice were done to this ancient and widespread community." Many unconsciously concluded with the convert Dr. Green: "that religion cannot be corrupt whose professors are so exemplary." To quote the words of O. B. Fairbanks, (1853) another whose attraction to the Church was the result of an attraction to Cheverus: "His personal presence was like a benediction, and that divine inscription 'Holiness unto the Lord' seemed to have been written all over his benign countenance, as with the luminous pen of the rapt Evangelist of Patmos."

There remains now to be considered the third term of the Unitarian motto which crystallized the ruling ideals of Boston in the time of Bishop Cheverus. This term is "Love." All inclusive it was narrowed by the Unitarian theory to philanthropic altruism. The alleviation of human misery "the breaking down of the partition walls of rank, opening the gates of Christian sympathy, remembering the forgotten," constituted the embodiment of virtue. Christ, denied Divinity, became the exemplar of virtue especially as "one who went about doing good." "Write me as one who loves his fellow-men," was the advancing standard of the higher life.

Capable of a more perfect conception and more balanced this idea contains withal an element of good productive of most beneficial results. The great merit of Bishop Cheverus and Fr. Matignon was in appreciating that element, in responding to it, in showing that in its perfect development it was already taught and realized in the Catholic Church, wherever she was able to manifest her full life. Products and exponents of that great Church, these priests during the yellow fever, (1798 and 1802), with indiscriminating charity scorned not the meanest and most disgusting offices to the sick, with heroic courage and devotedness brought the consolations of religion to the dying, all this did more to prove the deep humanity of Catholicity than aught else could have done. "It was a new lesson to see Catholic priests fearlessly facing the most dreaded pestilence."

Moreover their lives abounded "in little nameless, unremembered acts of kindness and of love." What deep sympathy, what touching beauty reveals itself in this line from a letter written by Cheverus at New Castle, April 24th, 1816, while on a missionary journey: "I will depart Sunday, if I can arrange for a poor widow the sale of her horse, which I have taken upon myself." Whether in the most unattractive duties of daily life or in the more congenial offices of counsellor and guide, they adorned their assistance with that cheerfulness of character, noted by Addison, "as very conspicuous in those who have been esteemed as saints and holy men amongst Christians."

We cannot but see the memory of Cheverus and Matignon in these words of John G. Palfrey, (1830). "The Catholics are regaining their once forfeited standing. They have lived their way into public esteem. They have not only overcome prejudice but have actually gained prejudice over to their side by the humble fervor of their piety, the splendid labors of their beneficence. It is the persuasive testimony of holy lives. It is the power of exemplary goodness to disarm prejudice." The sanctity of the ancient bishops, the severity of the primitive Church, the attraction of the most indulgent virtue, the charm of the most captivating politeness, the utmost eagerness to fulfil even the humblest duties of the ministry, indefatigable

goodness, inexhaustible charity, such are the traits that endeared these men to the hearts of the people of whatever shade of belief.

"It is not" says Fr. Tyrell, "till men's hearts are deeply drawn towards the Church for one reason or another, that their minds are sufficiently freed from their natural bias against a religion so exacting and imperious in many ways to make them desirous or capable of listening to her claims." For this reason doubly cogent in the antagonistic, hostile spirit of New England, Bishop Cheverus felt the prophet's commission: "Speak unto the heart of this people." Like another prelate, Archbishop Fenelon, endeared alike to the Huguenot of France and the Puritan of New England, Bishop Cheverus "practised the Catholic religion and virtue as he taught it, and caused its name and essence to be respected and even loved." He had a rich mind, a warm heart and a saintly soul that admirably fulfilled the ideals that ruled in that day. Liberty, holiness and love, culture, sanctity and philanthropy, each seemed to adorn Bishop Cheverus as if it were the sole quality for which he had striven. Well could Channing ask: "Who among our religious teachers would select a comparison between himself and the devoted Cheverus?"

But in our admiration for Bishop Cheverus destroying the prejudice of a Protestant community, we must not lose the sight of the fact that he was, first of all, the Catholic priest, and as such exhibited in the cause of religion a self-sacrifice and apostolic heroism that can never be forgotten. The innate refinement of his soul rendered doubly sensitive by education and early environment scorned not to bury itself in the wilds of Maine, amidst privation and distress, surrounded by his forest children. He looked beneath their uninviting exterior, at their souls dear to Christ, and therefor to him, and to the small flock of Boston, a true friend, a true pastor, a true father, he fulfilled every duty superabundantly for his children. He gave them an encouragement and an example which led them step by step to a higher life both of nature and of grace, and begot in their souls the Christian virtue of his own.

But it is especially his unswerving devotion to the Church of Boston that elicits our admiration and forces our love. St. Mary's Church, Philadelphia, his own former parish of Mayenne, the Episcopal See of Baltimore, that of Montauban, all appeal to him in turn, but none could allure him from the more laborious but beloved Boston to which he had devoted his life. To all alike, he returned the answer: "To tear myself from Boston would be to sacrifice the infant Church there." Neither personal ambition nor love of family or of country could tempt him to abandon this child of his choice. He had come in the name of God, he would remain till God called him from his post. "I could not possibly tear myself away from here," he wrote, "without great harm to religion. It is the universal opinion and it is mine that the Church would suffer serious injury by my removal."

Nor was he wrong. Whether stranger or citizen, Protestant or Catholic, layman, clergyman or bishop, all agree in declaring the universal esteem, deep reverence and even love entertained for him. I will only quote the sentiments of the Catholic and Protestant committees on his call to the See of Montauban. The Catholics affectingly addressed him: "Dear Father, your departure which has now become certain is to us a most afflicting dispensation of Providence, and the event has inflicted a wound whose anguish time may assuage, but can never heal. At

this crisis we cannot entirely stifle our feelings, and we must and we will, amidst our tears and lamentations, catch hold of your garments as you turn to leave us and utter some faint cry of your services and our attachment."

While on the other hand the Protestant petition signed by two hundred and twenty citizens, declared: "It is impossible to make known by any words how entire grateful and beneficent is the dominion of Bishop Cheverus over all to whom he ministers in his apostolic authority. We may safely assume that in no place nor under any circumstances can Bishop Cheverus be situated where his influence, whether spiritual, moral or social, can be as extensive as where he now is. Without injustice to any man we may affirm, if withdrawn from us, he can never be replaced." Truly a marvellous change had come over the city in its attitude towards Catholicity. A unanimous report of its judges had declared in 1801 against Cheverus, captiously brought to trial for officiating at a Catholic marriage in New Castle, Maine, as pastor of the parties: "Papists are only tolerated. As long as their ministers behave well, we shall not disturb them. But let them expect no more." It could declare in 1823, of the same Cheverus: "We hold him a blessing and a treasure in our social community."

With keen penetration and balanced judgment, Fr. Matignon had written, in 1795: "There is required a man possessed of a virtue which should appear lovely, of a character full of gentleness, of noble disinterestedness, of a cultivated mind, of an extensive information to overcome prejudice, to secure affection, and to gain esteem and respect." The history of the next thirty years bears ample testimony to the truth of his words, which in turn cast a fuller light on the influence of our beloved first bishop.

Such then, was the work of Cheverus, a work forcing our admiration and our love. "It is no light matter to change the sentiments of a whole people. And what caused this remarkable change? Surely not argument. No argument could efficiently refute the evidence that once seemed so conclusive. Some powerful cause rid the people of their prejudices." It was simply this. Their minds became familiar with the conception of a Roman Catholic priest intellectual, moral and philanthropic, cultured, holy and abounding in charity, and that conception simply stifled out old prejudices, and imbedded in the consciousness of Puritan Boston a new and truer idea of that historical Catholic Church to whom, not it alone, but the whole world owes whatever it possesses of "Liberty, Holiness and Love."

EXTRACT FROM THE PILOT, SEPTEMBER 22, 1860.

THE LAST SUNDAY AT THE CATHEDRAL OF THE HOLY CROSS, SEPTEMBER 16, 1860.

SORROW was depicted on every countenance, as the congregation of the Holy Cross wended their way, for the last time, to the cradle of Catholicity in New England. It was, indeed, a sad sight, and called up painful recollections. The church was filled to its utmost capacity, and those who could not gain admittance lingered upon the side-walks and around the building, in order to have the sad, yet grateful satisfaction of listening to the last strains of sacred music that ever will ascend from those holy walls. There were the hoary head and wrinkled face, the youth and bloom of the middle age; and all participated in the exercises with that devotedness which is one of the characteristics of the Roman Catholic faith. Indeed, many looked upon the building's sacred walls with an awe and reverence depicted in their countenance that none could pass by without observing; it seemed as though the aged thought of the many happy hours they had spent within the structure's sacred portals, in fellowship with their Creator. To the young the occasion was one of interest only; but to the aged, one of regret, for they would fain not leave a place which would create such fond and heartfelt remembrances.—Strange as it may seem, it was an occasion of sadness and happiness combined.

Pontifical Mass was celebrated by the Rt. Rev. Bishop, assisted by Rev. J. J. Williams, V. G., and Rev. James Fitton, of Holy Trinity, East Boston, Rev. Michael Moran and Rev. James A. Healy.—The choir performed Haydn's Grand Mass, No. I, in fine style. They were assisted by the Germania Band. The following address from the Rt. Rev. Bishop was read by Rev. James A. Healy, Chancellor of the Diocese:—

Address of the Bishop.

"We are assembled to-day, for the last time, in the good old Cathedral of the Holy Cross, and for the last time, we offer to God the Most Holy Sacrifice of the Mass upon this venerated altar from which so often our united homage and prayers have ascended to Heaven as did those of our fathers before us.

"The demolition of this first Catholic Church and first Catholic altar of New England, although it must be accepted as an unavoidable necessity, demanded by the progress of commercial activity around us, demanded even by our own growth and increase as a Christian body, must, none the less for such necessity, awaken in our hearts very legitimate and natural regrets.

"There are many and very strong reasons why our purest and deepest affections should cling to this church and to this altar, why the best and happiest recollections of our lives should centre here.

"For many of us it is like the house in which we were born, the cradle in which we were nurtured, for here we were regenerated by the waters of baptism to spiritual life, and here, cherished in the bosom of the Church we have been fed with the life-giving bread of the Divine Word, and strengthened by the graces of sanctity and redemption supplied to us by the spouse of Christianity.

"For many of us it is linked with recollections different, but not less endearing. They are exiles from their native soil wherever they may be. But they remember the day when the radiance of the cross of this cathedral assured their gladdened eyes and hearts that they still found undiminished here the most precious and dearest treasure they had left behind them, their faith as Christians; and that when they knelt at the foot of this altar to pour forth their thanks to God, Who had protected them from the perils of a boisterous ocean, they felt, with joy, that the child of the Catholic Church is nowhere a stranger, nowhere without a mother nor without a home.

"If then, we feel some sadness at seeing the proximate demolition of the Cathedral of the Holy Cross, it is a feeling not to be chided or reproved.

"We may, therefore, not without good reason linger with some fondness around our recollections of the origin, the history and the progress of this Church.

"Towards the end of the last century, two learned and saintly men, whose names are not and never will be forgotten here, Matignon and Cheverus, arrived in Boston. They had escaped, only with their lives, from France, their native country, driven by the fierce storm of the bloody revolution, during which the most fiend-like impiety, under the name of liberty, dealt devastation and death upon all who professed the Christian name, and especially upon all who served the Christian altar.

"They were happy in finding that the liberty which the fathers and founders of this then young republic had vindicated for themselves and held forth to the enjoyment of others, was not, like that which they have learned to dread in their own country, a vain pretence and cruel mockery. Here they found refuge, protection and peace; and with all the ardor of Apostolic zeal they gave themselves up to the work of their ministry.

"From the period of the arrival of these two holy men dates the commence-

ment of the Catholic Church in New England in permanent form. Other missionaries, good and zealous, had sometimes appeared here, but their visits were occasional only, and their labors did not lead to any lasting foundation.

"The Catholics of Boston were then very few in number and very feeble in means. Outside of Boston it might almost be said there were none. But they were united with their pastors, and amongst themselves they were zealous and generous in the cause of their faith as evidenced by their work.

"In 1799, a day or two after the festival of Christmas, the land on which the church stands was bought.

"It took nearly three full years to complete the edifice, which was not originally of its present dimensions, but comprised the narrow part of the building up to the point where these two wings spread to the East and the West.

"The enterprise would appear small to-day, but for them and for their time it was great and attended with many difficulties, and their zeal may even now be held up to us as a model for imitation.

"We should be lacking both in gratitude and justice were we to omit saying and publishing on this occasion that the Catholics of that day were liberally aided in their efforts by the contributions of their other fellow-citizens.

"The early archives of the Church remain yet unblotted and entire. There we read the list of all its benefactors, and in this list is found the names of nearly all, if not all, of the merchants and gentlemen of Boston, who were at that time prominent in the society of the town. There, too, are inscribed as benefactors, two Presidents of the United States, and two of the most illustrious signers of the Declaration of American Independence.

"The Church was dedicated on the twenty-ninth of September, in the year of 1803, by the Rt. Rev. John Carroll, of Baltimore, the first, and at that time, the only Catholic Bishop of the United States.

"The grain of mustard seed was planted; but its growth at first was exceedingly slow. In 1808, Boston was erected into an Episcopal See, less on account of the increase of members than its remoteness from the Catholic Metropolis. The consummation of this act was, however, delayed for some time, for want of the necessary sanction on the part of the Holy See. At the very moment when the Holy Pontiff, Pius the VII., was busied in organizing the Church in America, Rome was invaded by hostile armies, and he himself dragged from his palace on the Quirinal Hills, and carried into France, the prisoner of Napoleon the First.

"At length, however, the Rt. Rev. John Lefebre de Cheverus was consecrated Bishop of Boston at Baltimore, on the first day of November, 1810, and was subsequently installed over his flock here in this church.

"Still the growth of the mustard seed was scarcely perceptible, and in 1814. Bishop Cheverus, writing to the Archbishop of Baltimore, expresses a conviction that the erection of an Episcopal See at Boston was premature and unnecessary; he declares his intention to persevere and to die at his post; but advises that no successor should be appointed, and that the diocese of Boston should at his death be merged into that of New York.

"He was not allowed to carry out his design of ending his life in Boston, but was obliged to return to his native country in 1823.

"Even at that period the seeds of Catholicity sowed by him had as yet given no signs of wide development, and this church, in its original smaller proportions, sufficed to contain all the Catholics, young and old, of the city and its vicinity; neither had any other congregation, numbering even a hundred souls, sprung up anywhere in New England, excepting the converted Indians of Maine.

"Matignon and Cheverus had planted and watered; they had bestowed without stint their care and their toil, their watchings and their prayers; but the harvest was not yet ripe, and it was the Divine Will to make known to them only in Heaven the abundant fruits of their labors, and repay to them their exceedingly great reward.

"Came at length the appointed time chosen in the wise decrees of God's providence to give fruitfulness and increase to so much labor and so much zeal.—The mustard seed grows at length into a large tree stretching forth on every side its wide-spreading branches and offering to numberless multitudes the safety of its shelter.

"The ends of the earth are in the hands of the Lord and the movements of nations and of individuals fortuitous and unconcerted as they may appear, are directed by His Will.

"Great numbers of immigrants from various nations of Europe, and principally from the island where the great St. Patrick had so firmly and so indestructibly established the Catholic faith, led by the hands of God, flocked to our shores, and these accessions followed on the other in rapid and unceasing succession.

"The field so industriously and so well prepared by our first missionaries, was entrusted to the care of one worthy in every respect to be their successor.—The diocese of Boston was placed under the government and care of Bishop Fenwick, whose virtues we all remember, and whose loss we still deplore. His far-reaching wisdom, his self-sacrificing devotedness, his apostolic zeal, his great episcopal virtues of every kind, made equal to the task which he was called upon to perform.

"The Church of the Holy Cross was the centre and basis of his operations. Here, year after year, he poured forth his soul in prayer, and offered up the spotless sacrifice, to ask the aid of Divine Wisdom in the performance of his task. The fruits of his ministry are known to us all. The Church of the Holy Cross that had so long appeared lonely and barren, became under God's blessing, the joyful mother of many children.

"In the same territory which formed originally the Diocese of Boston are now four goodly dioceses with their respective bishops, two hundred and twenty churches, many of them spacious and even magnificent, one hundred and seventy-four priests, and many institutions of piety and learning, of which the number is yearly and rapidly increasing.

"These are the streams of benediction that have flown on from their source: these are the fruits of religion that have grown up as from their root out of the modest even humble Cathedral of the Holy Cross; and here we discover the first fountain head of all these blessings which now fill the land, and in which we so justly rejoice.

"And once more remember, dearly beloved brethren, that the Cathedral of the Holy Cross was the work of a very little band of Catholics whose only resources were their faith, their piety, their brotherly union and their trust in God.

"Here then, beloved brethren, we have an example in the history of our own Church to follow. The Cathedral of the Holy Cross, in its present form, must needs be discontinued. Another, under the same sacred title, the same holy banner, must take its place, and to erect this other, is our work.

"What, therefore, can we do better than to emulate their example. In numbers, where they counted but units, we may count, not tens, nor scores, but hundreds and nearly thousands. And if we compare our means with theirs what ought we not to do when we consider that which they have done?

"It is our trust that the same faith and the same piety will be found in your hearts. But on this we will at another time and elsewhere address you.

"And now, once more we repeat it, to-day, for the last time we offer on this altar, the Holy Sacrifice of the Mass. Let us in most fervent union with the Divine Victim Who there offers Himself for us, return thanks to God for the numberless and precious blessings which through this venerable temple have come down upon our country and upon ourselves; let us pour out the supplications of charity for the souls of our prelates, our pastors, our confessors, our brethren who have worshipped here before us or with us; let us implore the bestowal of Divine grace upon all and every one of us, that no one may depart from this altar to-day without the resolution of laboring for the beauty of God's house, and of co-operating generously and perseveringly for the erection of a new Cathedral of the Holy Cross, which may promote for ages to come the glory of God, and the salvation of souls, set before the world the splendor and majesty of Catholic worship, and be to us, and to all who may come after us a just reason of pious exultation and of holy pride.

"The congregation will occupy the New Melodeon on Washington Street, for the present, and services will be beld there next Sunday at 7, 8, and 10.15 o'clock, A. M., and Vespers at the usual hour—3 P. M.

Editorial in the Pilot, September 22, 1860.

PATRICK DONAHUE.

The things of this world, even when directly connected with the things of eternity, pass away, to re-appear in a new form, whenever the service of Almighty

God requires their use. Heaven grant that such may be the result of the closing of our Cathedral! Fifty-seven years ago, this very month, the Church of the Holy Cross, in Franklin Street, was consecrated by Bishop Carroll, of Baltimore, who came to Boston for that purpose, at the earnest solicitations of the Rev. Dr. Matignon and Rev. J. L. A. Le de Cheverus. On Friday, the 14th inst., the sale of the estate and building, which had been used for Cathedral purposes for fifty-two of the fifty-seven years of its existence as a place for Catholic worship, was completed by the payment of the purchase money, and the delivery of the title deed. A portion of the lot will be used for building purposes, and the balance will be taken by the city for widening the street on the westerly side. M. Cheverus arrived in Boston in 1796, to act as an assistant to Dr. Matignon, who had charge of the whole New England Mission. At that time there was no proper church for the exercises of the Catholic religion in Boston, and divine worship had been celebrated only in private houses, converted into chapels. M. Cheverus' first tour of duty was among the Indian settlements of Maine; but soon after his return to Boston, he opened a subscription for the purpose of raising funds with which to build a church, adequate to the accommodation of the Catholics, daily on the increase, naturally and from immigration. The first subscriber was John Adams, then President of the United States, and the subscription list was soon filled with the most honorable names in the community, Protestant as well as Catholic. A lot of land, on which had stood a distillery, was purchased, and M. Cheverus proceeded to consult with some architects upon the plan of a church, adapted to the form of the lot, and conformable to the amount he expected to realize for the projected edifice. After mature reflection, he decided that, instead of a large, elegant, and majestic specimen of church architecture, such as may be found in large and wealthy Catholic communities, it should be of a grave, austere and religious character, and its accommodations be adapted to the wants of the worshippers. He did not push on the work with the haste which makes no calculation, but only proceeded as fast as the contributions came in. The land having been paid for, leaving a balance on hand, ground was broken on the 17th of March, 1800. The Spanish consul assisted at the celebration. The foundations of the church were at once laid, and a beginning made in raising the walls; but as soon as the funds in hand became exhausted, he stopped the work, and forbade another stone to be laid until new resources should be obtained. It was to no purpose that offers of credit were made alike by the wealthy Protestants and Catholics, and that he was importunately urged to permit the building to proceed, with assurances that payment might be made at his own pleasure.—He would never consent to it. To each and every such generous offer, he honorably answered:—"The funds depend on the generosity of others, and, as I cannot be answerable for them, I will not expose anyone to loss." To this rule he adhered, and, under its operation, the work was frequently suspended for short periods, yet in three years and a half the edifice was so far completed within and without, it was ready for consecration. So much for the stern integrity, equity, and wisdom of not contracting imprudent debts. An auspicious commencement had the Church of the Holy Cross in Boston! The new temple for the worship of the Almighty God was consecrated on St. Michael's Day, September 29, 1803. The dedication of the first Catholic Church

in a town like Boston was an event of the deepest interest to the faith; for even within ten years prior to that date a Catholic was looked upon by the masses as little better than a monstrosity, unworthy of the common respect due to man, and unidentified to Christian sympathy or social recognition.—The change for the better became perceptible within a few years after the Rev. Fathers Matignon and Cheverus combined their labors in Massachusetts. Following the account given by J. Huen-Dubourg, priest and professor, in his Life of Cardinal Cheverus, we should say that nothing could be more magnificent for those days than the ceremony of consecration and dedication. The church was adorned with drapery and garlands; and the altar embellished with rich ornaments, and surrounded by clergymen, whose devoutly solemn demeanor was a still more precious ornament. The crowd was immense: Protestants, Catholics—all wished to witness the ceremony. M. Cheverus gave the finishing stroke to the interest of the celebration by the discourse which he pronounced on the occasion. Inspired in some degree by the presence of the first pastor of his Church in America, and by the great concourse of people present, he spoke with a fervor of soul, and an energy of thought and expression, that moved the whole audience. Bishop Carroll himself could not restrain his emotion, and as M. Cheverus descended from the pulpit, he fell on his neck, shed tears of joy, and blessed heaven for having given to the Church so powerful a minister of the Word as the youthful preacher had proved himself to be. On the evening of the celebration, M. Cheverus had the exterior of the church illuminated, with all possible magnificence. The whole front was resplendent with light, and the richly gilded cross, which surmounted the edifice, sparkling with a thousand lamps, seemed from that day to assert its sway over the scene. All the inhabitants, in that district, rejoiced in the beauty of the spectacle, and appeared to sympathize with M. Cheverus in the happiness he manifested. Bishop Carroll, as he witnessed the effecting scene, mentally compared what he then beheld with the state of religion in Boston when M. Cheverus first arrived there, and he was at a loss for words to express his satisfaction and surprise. Such was the triumphant inauguration of the Church of the Holy Cross. The first pastor was the Rev. Dr. Matignon, but the chief labor at the parish devolved upon M. Cheverus. In 1808, he was appointed Bishop, and consecrated in 1810. Bishop Cheverus having been transferred to France, where he became Archbishop of Bordeaux, and also a cardinal, Bishop Fenwick, was placed over the Diocese of Boston in 1825. Bishop Fitzpatrick was appointed bishop coadjutor in 1844. Bishop Fenwick died in 1846, and for the past fourteen years, Bishop Fitzpatrick has had charge of the diocese. We hope to be able to give within a short time, some reflections upon the influence exerted in New England from the late Cathedral, as centre of operations.

INDEX

	PAGE
Introduction	7
Preliminary Press Notices	10
Celebration at Holy Cross Cathedral	16
Sermon by Rt. Rev. Bishop Bradley	18
Banquet and Address by Most Rev. Archbishop Williams	23
School Celebration	25
Program of Symphony Hall Celebration	33
Ushers and Medal	37
Photographs of Committee	38
Press Notices of Symphony Hall Celebration	46
Introductory Address by Rt. Rev. Monsig. Magennis, P. R.	50
Introductory Address by Rt. Rev. Monsig. Byrne, D.D., V. G.	51
Address of Rev. Peter Ronan	52
Address of Hon. Thomas J. Gargan	63
Address of Rev. Joseph C. Caisse	74
Address of Thomas Dwight, M. D.	78
Address of Francis J. Barnes, M. D.	87
Address of His Honor, Mayor Collins	99
Address of Most Rev. John J. Williams, DD., Archbishop	101
Photographs of the Rt. Rev. Bishops of New England	104
Names of Distinguished Invited Guests	106
Memorabilia	110
Tablet on Site of First Holy Cross Church	119
Letters of Rev. Dr. Matignon	120
Historical Essay on Rt. Rev. Bishop Cheverus	124
Last Mass Celebrated in Holy Cross Church	131
Editorial Extract from The Pilot, September 22, 1860	135
Index of Subjects in Centenary Volume	139
Index of Illustrations in Centenary Volume	141

INDEX OF ILLUSTRATIONS

	PAGE
Outside View of Holy Cross Church	1
Inside View of Holy Cross Church	3
Rt. Rev. Bishop Cheverus	10 and 55
Rt. Rev. Bishop Carroll	12
Most Rev. Archbishop Williams	15 and 100
New Holy Cross Cathedral	16 and 31
Rt. Rev. Bishop Bradley	19
Rev. Louis S. Walsh	26
Invitation Card	31
Symphony Hall	32
Program at Symphony Hall	33
Badge and Medal	37
Rt. Rev. D. O'Callaghan, DD	38
Rev. William McQuaid	38
Rev. Richard Neagle	38
Rev. Robert Johnson	39
Rev. Nicolas R. Walsh	39
Mr. William A. Leahy	39
Hon. Joseph D. Fallon	39
Hon. Joseph H. O'Neil	40
Hon. John A. Sullivan	40
Hon. John F. Cronan, Esq.	40
Mr. John J. Kennedy	40
Mr. Bernard Corr	41
Dr. John B. Moran	41
Mr. Edmund Reardon	41
Mr. Samuel Kitson	41
Mr. Thomas B. Fitzpatrick	42
Mr. Samuel Tuckerman	42
Mr. Joseph V. Donahoe	42
Mr. John B. Fitzpatrick	42
Dr. William Gallivan	43
Dr. Thomas J. Giblin	43
Mr. Charles V. Dasey	43
Mr. Patrick M. Keating, Esq.	43
Mr. Stephen O'Meara	44